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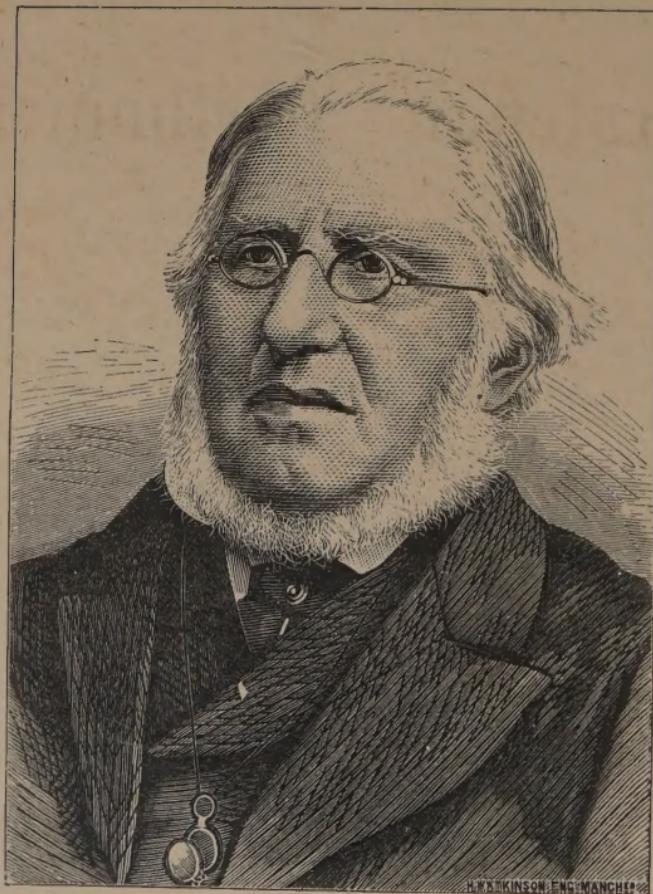
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THE  
RISE AND PROGRESS  
OF  
**Wesleyan Methodism**  
IN  
ACCRINGTON  
AND THE NEIGHBOURHOOD.

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BY THOMAS HARGREAVES.

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1883.

T. M. HEPWORTH, CHURCH, ACCRINGTON.  
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## P R E F A C E .

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IN the month of March, 1882, it became known to a few of the officials of the Accrington Circuit that in the following month their senior Circuit Steward (John E. Lightfoot, Esq.) would complete the eightieth year of his age. They accordingly resolved to take the opportunity of showing him in some form their appreciation of his many years of faithful and unremitting services in the cause of Christ, and their gratitude for his munificent liberality to the various circuit agencies. A tea meeting, at which the ministers, trustees, stewards, local preachers, and class leaders of the circuit were present, was held in Wesley Lecture Room, on the 26th of April. In the course of the evening, William Smith, Esq., of Spring Hill, the junior Circuit Steward, presented to Mr. Lightfoot, in the name of the friends who were present, a handsome electro-plated epergne.

The writer of this history had afterwards the honour of reading a paper on “The Rise and Progress of Methodism in Accrington.” He was subsequently requested to print it in an enlarged form. Though feeling his unfitness for the greater duty imposed upon him, yet, in obedience to the wish of the meeting, he consented to undertake the task. With this apology

for appearing in public as a recorder of the principal events in Methodist history in this neighbourhood, the writer trusts that his labours of the past few months may be of some interest to "the people called Methodists" in and around Accrington. He also desires to acknowledge the very cordial help he has received from Mr. James Grimshaw and other kind friends for the papers they have placed at his disposal, as well as his indebtedness to Jessop's "Methodism in Rossendale," and Ward's "Methodism in the Blackburn Circuit," for much valuable and interesting information.

T. H.

*May, 1883.*



## THE RISE AND PROGRESS OF WESLEYAN METHODISM IN ACCRINGTON AND THE NEIGHBOURHOOD.



MONGST the agencies which Providence has employed during the last 150 years for raising the power of Christian faith and religion in this country none has exerted a wider or more lasting influence than Methodism. Its rise took place at a time when infidelity, vice, and intemperance were fearfully prevalent in English society. Those were days in which famous highwaymen were favourites in fashionable society; in which gin-drinking was the peculiar disgrace and ruin of our larger towns and cities; and in which the sanctity of domestic life was shamelessly disregarded, and the drawing-rooms of the gentry were defiled by conversation which would not now be tolerated even among the poorest of the people. As Howell Harris observes:—“A universal deluge of swearing, lying, revelling,

drunkenness, fighting and gaming had overspread the country, and the clergy themselves were evidently not earnest in their work.” Montesquieu, a distinguished French writer, who visited England in 1730, also bears testimony to this sad state of darkness. He says:—“ There is no such thing as religion in England. If anyone speaks about religion everybody begins to laugh.”

Justice Blackburn, who made a point at this time of hearing the most celebrated preachers in London, states that, “ In all his visits to the churches he did not hear a sermon that had more Christianity in it than a speech of Cicero’s, and that it would have been impossible for him to tell whether the preacher were a Mohammedan or a Christian.”

The moral and spiritual condition of Accrington and the neighbourhood was no better than that of other parts of the country. Although in 1720 there were probably no fewer than 1,800 inhabitants in Accrington, yet St. James’s Chapel was the only place of worship in the village, and even there, service was only held once a month, the officiating minister being the curate of Church Kirk. It is very likely that this was the condition of things until the Baptists of Oakenshaw, in the interval between the years 1760 and 1770, formed a church in the village, and to some extent endeavoured to supply the lack of Christian teaching from which the inhabitants suffered. Apart, however, from these Sunday services there were few, if any, ameliorating influences at work upon the character of the people.

Day and Sunday Schools, the Mechanics' Institution, and the daily newspaper were unknown ; books were scarce and dear ; the Temperance and other associations for the social improvement of the masses were undreamt of ; and the Bible Society had not yet started on its high mission of supplying every person with a copy of the Bible. Hence we are not surprised to learn that the religious belief of the inhabitants was largely composed of tales concerning the wonderful exploits of "boggarts" and witches, of the efficacy of charms, and of the certainty with which good or bad fortune was predicted by omens of various kinds. Drunkenness and immorality prevailed to an alarming extent, and football and cockfighting were the popular sports of the Sabbath day.

To cope with the darkness of those days in this and other parts of the country required men specially taught and trained by the Spirit of God. Such, we believe, were the early Methodist preachers ; they were Elijahs, bold and fearless, " who nobly for their master stood," and who again and again, in the face of much persecution and many rebuffs, testified to the truth.

Lancashire was early favoured with the labours of several zealous pioneers of Methodism. Before Mr. Wesley visited the county, a few devoted men who had adopted religious views and principles similar to his own had preached the Gospel in many of its towns and villages, and had been the means of turning many from darkness to light, and from the power of Satan unto God.

John Bennet, a popular and devoted preacher, who had been converted whilst attending the Sheffield races, was one of these early labourers, and formed a sphere of service which in that day was called a "round." John Bennet's "round" embraced places in Cheshire, Derbyshire, Yorkshire, and Lancashire, extending 200 miles, and occupying a fortnight for their visitation. After labouring for some time he became acquainted with Mr. Wesley, who, at Bennet's request, was induced to pay his first visit to Lancashire. In his Journal, under date June, 1744, Wesley says: "I accompanied John Bennet into Lancashire." And again, in the following May, he writes: "I preached in several places in Lancashire, at John Bennet's request." Bennet, for a time, was acknowledged as one of Mr. Wesley's preachers, and attended the first Conference in 1744. He married, in 1749, Grace Murray, a devout widow of considerable zeal and attractiveness, whose charms Wesley himself could not altogether resist; and shortly after, becoming discontented with the discipline, he separated from the Wesleys and settled down as an Independent Minister at Bolton.

About the time that Bennet was pursuing his arduous labours in Lancashire, a tall, bony Scotchman, of the name of William Darney, or "Scotch Will," as he was popularly called, commenced similar work in the county. Converted in the year 1742, Darney at once resolved to devote his energies to the Master's service, and sought out a sphere of usefulness in which he might exercise his talents. Very probably he was

actuated by his love for the rugged and grand in nature, as well as by the spiritual dearth that prevailed in the district, when he fixed upon the hilly parts of Yorkshire and Lancashire for his "round." Success attended his ministrations in different places, and small societies were formed, which were afterwards known as William Darney's Societies. Roughlee, Widdup, Todmorden, Holme, Padiham, and Colne were places in Darney's round, and participated in the success that attended his efforts. From 1744 to 1747 Darney lived at Miller Barn, near Newchurch, and carried on the business of a clogger. From this centre he visited his newly-formed societies once in three weeks, giving counsel and strengthening the new converts; or, wherever the darkness was densest, thither Darney directed his steps and preached Christ crucified.

On one of his journeys he called at Accrington and attempted to preach, but reckoned without his host. A noisy rabble quickly gathered together, and the preacher was rudely seized, taken to the Hyndburn, and ducked in the stream, whilst some mischievous youths filled his wig with dung, and practised various other indignities upon him. Darney, as soon as circumstances allowed, speedily escaped from the place. We know not the causes that prompted Darney's persecutors in Accrington to deal so harshly with him; but if they were of the same character that influenced the opposition in other places, we can only impute it to the ignorance of the times in which they lived. We

find, for instance, that in the year 1748 the Vicar of Colne sought to incite popular enmity against the Methodist preachers by declaring that the effect of the new religion would be to destroy the “manufactory in and about Colne.”

Darney's experience at Accrington, however, was not an unusual one with him, for other places were quite as rude in their treatment of the Methodist preacher. Darney was a man of deep piety and plain sense, and possessed of a strong, courageous spirit, that fearlessly defied all opposition. His oddities, waywardness, and Calvinistic tendencies gave the Wesleys considerable trouble, so that John Wesley on one occasion said of him, when writing to Thomas Rankin, “I shall either mend William Darney, or end him.” With all his faults, however, he served his generation as successfully as many possessed of greater abilities and surrounded by more favourable circumstances. Yet, crotchety as he was, Darney was not without helpers and advice in the large district he had chosen for his self-denying labours.

In 1745, his sermons at Haworth, noted in these times as the residence of the Brontës, were listened to by the Rev. Wm. Grimshaw, the clergyman of the parish, and led to the thorough acceptance by the latter of the doctrine of justification by faith; and from that time the two became close friends and fellow-workers, and the superior intelligence of the clergyman gradually gained him the position of director and counsellor of the Scotchman.

Curious quotations might be given from the books

that belonged to the various societies to which Darney ministered, showing the way in which the moneys of Methodism were distributed, and the wants of its preachers supplied. The following items appear in the Todmorden Steward's Book:—"1752, April 20: For William Darney, *foreside* of his waistcoat, 7s. For trimming for his coat, 9s. 11½d. To him for his wife, 20s. May 5: For friends at quarterly meeting, 1s. 3d. August 14: Paid to William Marshall, when in a strait, 5s. December 14: For writing paper, ½d."

Darney was the first amongst the early Methodists who published hymns of his own making, issuing from the press a volume of 214 hymns in the year 1751. Three verses from one of the hymns will perhaps be of interest, and likewise impress the reader with the poet's versification:—

"Near Todmorden our blessed Lord  
A church hath planted here;  
The pillars stand firm to the Word,  
His goodness they declare.

"The Gospel of Our Lord doth spread  
Likewise in Rossendale;  
In Newhall-Hey and Oakey Wood  
Christ has become their all.

"At Sherfanside and Brimmicroft  
The work it hath begun;  
And Satan's soldiers they do fight  
For fear we take Blackburn."

About ten years before he died, Darney retired from his active itinerancy and settled at Barley, under the shadow of Pendle Hill, where he formed a small

society; and where he finished, in the year 1780, his labours, sufferings, and mortal songs.

In the year 1747 the Rev. W. Grimshaw visited Darney's societies; and he was followed by John Nelson, the Yorkshire stonemason, who preached at Colne and Lower Darwen.

Methodism at this period made but slow progress in Lancashire. Its mission was regarded everywhere with suspicion, and persecution and scorn were often the lot of its adherents, who were generally found amongst the poorest of the poor.

Christopher Hopper, one of the early Methodist preachers, says in his autobiography, referring to the scarcity of Methodists in the county: "I had to ride sixteen miles before I met with a Methodist, and he was in a cellar at Rochdale; then I rode eleven more before I met with another, and he was in a garret in Manchester."

In the year 1747 Mr. Wesley again entered Lancashire. He says in his Journal, under date May, 1747: "At his earnest request (Grimshaw's) I began examining those that are called Will. Darney's societies." In the course of Mr. Wesley's numerous visits to Lancashire, sermons were preached by him at Roughlee, Widdup, Rossendale, Lower Darwen, Blackburn, Colne, Padiham, and Burnley. Though so near Accrington, yet we cannot find either from his Journals or from tradition that Wesley ever visited the place. In the month of April, 1786, he preached at Blackburn on the Fair Day, and afterwards journeyed through Harwood

to Padiham. On another occasion, that is, in the year 1788, he travelled from Padiham by the old road to Haslingden, passing Huncoat Hall and Hillock Bank on the way. But hear what he himself says about this journey: "I preached at eleven to as quiet a congregation (at Padiham), though not so lively as that at Bolton. From hence we went in the afternoon through still more wonderful roads to Haslingden. They were sufficient to lame my horses and to shake any carriage in pieces. N.B.—I will never attempt to travel these roads again till they are effectually mended." Wesley here complains of the injury done by the wretched roads to his horses and chaise, but says nothing of the effect of the shaking upon himself, and yet he was eighty-five years of age. How can we account for Wesley passing Accrington without paying it a visit? We cannot suppose it was passed by because of the smallness of the place; for Accrington, with its 2,800 inhabitants, and its three factories, employing their forty or more spinners, was certainly a more important place than many that he visited. The reason may be briefly stated. Mr. Wesley visited Lancashire for the purpose of examining the various societies established in different places by his preachers, and of noting the progress that Methodism as an Evangelical movement was making amongst the masses. If time permitted at these places he preached, either in the chapel to the society, or in the street to the assembled thousands, the majority of whom had travelled long distances to

hear him. As we have no record of any such visit to Accrington, we infer that Methodism had not obtained a footing in the village at the time when Mr. Wesley's duties called him into this part of Lancashire.

Charles Wesley and George Whitefield also honoured Rossendale and Edenfield with their presence, and the latter preached to a congregation of several thousand persons.

Going back a few years, we find that William Darney's societies were accepted by the Conference and placed on the Minutes. In 1753, Grimshaw's Round, as it was called, occupied the position of the Eighth Circuit, under the name of the Haworth Circuit, with the Haworth clergyman as the superintendent. This circuit extended from Otley as far as Whitehaven, a distance of 120 miles; and five preachers, a larger number than in any other circuit in Methodism, were appointed to minister to its spiritual necessities. Mr. Grimshaw (who was a native of Brindle, near Hoghton) was a most vigorous superintendent, often preaching thirty or forty times a week, besides conducting services in his own church. The regulation and visitation of the classes, and the holding of lovefeasts were duties as faithfully performed by him as by any Methodist minister. At his death, which took place in 1763, Keighley was made the head of the circuit.



## KEIGHLEY CIRCUIT.

**A**MONG those who laboured in this circuit, Thomas Mitchell, or, as Wesley called him, "Tommy Mitchell," appears to have had more than his share of persecution. He says: "I continued some time in these parts, and then went to several places in Lancashire. In one place I met with a mob of women, who put me into a pool of water, which took me nearly overhead, but, by the blessing of God, I got out, and walked about three miles in my wet clothes." Thomas Mitchell seemed more in danger of going to heaven by water than by fire, for he tells us that on another occasion a number of men dragged him out of bed in his shirt, and took him to a pool of water and threw him in, and, after he had got out, they threw him in again, which they repeated three or four times. After which, he says, they put an old coat about me, took me a mile outside the town, and set me upon a hill. Then they shouted three times, "God save the King, and the devil take the preacher."

In the year 1775 the Rev. Thomas Taylor was ap-

pointed to the Keighley Circuit, and it appears that his first impressions of the work before him were anything but pleasant. He says in his autobiography: "My next remove was to Keighley. This circuit was a mere scarecrow, on various accounts; so that I entered into it with little less than horror. The circuit was a large, rambling range. I was to be but three or four days at Keighley in six weeks, and many of the congregations were very small, all of which were completely disagreeable circumstances. However, I entered upon my work in the best manner I could. I soon got the house put into good repair, and well furnished, so that my family were comfortably situated. God likewise revived his work in many places, so that between four and five hundred were added to us during the year, and the greater part were able to give a reason of the hope that was in them." He then states that "a little before the Conference, having to preach one Sunday evening at Padiham, the house was by far too small for the congregation. It being a fine evening, we chose a convenient place to preach on out of doors. While I was preaching to a large congregation the minister came at the head of a mob, in his gown and cassock, and dragged me down. As soon as I could I mounted again, and again was jostled down. I attempted standing up a third time, but to no purpose; so we adjourned to the preaching-house."

Mr. Taylor was a thorough disciplinarian, an earnest student and a powerful preacher, and on two occasions received the suffrages of his brethren as President of

the Conference. In a sermon preached a short time before his death, he raised his venerable form in the pulpit and said, with great emphasis, "I should like to die like an old soldier—sword in hand." His wish was gratified. Shortly afterwards he was found dead in his bedroom.





## COLNE CIRCUIT.



T the Conference of 1776 Mr. Taylor recommended the division of the Keighley Circuit, which was agreed to, and Colne was recognised as the head of the new circuit. "Returning to Keighley," says Mr. Taylor, "I divided the circuit into two very compact rounds, making Colne and the societies which surrounded it into a circuit by itself." This same "compact round" is now divided into the following twenty-four circuits, the dates denoting the year of formation:—

COLNE . . . . .	1776	CHORLEY . . . . .	1819
BLACKBURN (Clayton Street) . . . . .	1787	SETTLE . . . . .	1830
LANCASTER . . . . .	1792	BLACKPOOL . . . . .	1855
PRESTON (Lune-St.,) . . . . .	1792	PADIHAM . . . . .	1861
TODMORDEN . . . . .	1799	HEBDEN BRIDGE . . . . .	1862
SKIPTON . . . . .	1801	ACCRINGTON . . . . .	1863
BURNLEY . . . . .	1810	NELSON . . . . .	1865
ULVERSTONE . . . . .	1810	RAWTENSTALL . . . . .	1866
BACUP . . . . .	1811	PRESTON (Wesley) . . . . .	1866
GARSTANG . . . . .	1811	BARROW-IN-FURNESS . . . . .	1871
HASLINGDEN . . . . .	1814	BLACKBURN (Darwen) . . . . .	1878
CLITHEROE . . . . .	1814	BLACKBURN (Harwood Street) . . . . .	1878

These Circuits are now under the supervision of 62 ministers, and contain a membership of 16,000 persons.

According to a plan for the Colne Circuit for 1786, it seems that each preacher passed round the circuit in six weeks, preached sixty-one sermons, and travelled two hundred and thirty-one miles. There were three preachers in the circuit for whose use two horses were provided. Padiham, Harwood, Blackburn, Flaxmoss, Sykeside, and Haslingden, are named as preaching places on the plan. The ministers appointed to the Colne Circuit included some whose names in Methodism have become household words, such as Samuel Bardsley, William Brammah, Alexander Mather, Christopher Hopper, Charles Atmore, and others. The first superintendent of the new circuit was Samuel Bardsley, a man of great simplicity of character, and ardent zeal for God. His evenness and sweetness of temper were proverbial. This was well illustrated when one of the Stewards, at a certain quarterly meeting, intimated to him that his services would not be required another year. Sammy rose, and with inimitable good temper observed "Brethren, it is not that I am so poor a preacher, but that you are poor hearers, and I intend to stop to see you mend." Bardsley's earthly race was suddenly ended in the year 1818.

Alexander Mather, a Scotchman, and one of the rebels at the Battle of Culloden, was called to the ministry in 1757, and showed such remarkable abilities that he speedily gained the confidence of Mr. Wesley

and others of his brethren. Mr. Mather was the first married minister who entered the connexion, and to whom any regular allowance was made for a wife. When asked what sum would be sufficient for her maintenance he modestly replied, "Four shillings a week." The stewards at first demurred, but finally consented to allow the sum. This grant was made a precedent, and thus originated the practice of making a settlement on preachers' wives—a practice, however, that is now a thing of the past.

Mr. Mather was frequently employed in services requiring firmness, wisdom, and a well-balanced judgment. When appointed to the Colne Circuit in 1777 it was to meet a special emergency, and he gives a somewhat gloomy account of his labours. "It was not long before," he observes, "that the gallery in the preaching-house (at Colne) being full of people, had fallen flat to the ground; and although no one was killed, yet some limbs were broken and many poor people bruised. This obliged me to travel through many societies, in order to defray those large expenses of taking care of those that were hurt, and rebuilding the gallery, as well as building and furnishing a preacher's house. But whatever fatigue I had was abundantly made up by the kindness and liberality of the brethren."

This accident, which occurred at the opening services, when Mr. Wesley was the preacher, was a terrible blow to the friends at Colne. Their faith and patience had already been severely tried. When

the building was half-way up, the work was stopped through the lack of the necessary funds wherewith to pay the workmen. This difficulty having been overcome, through the kindness of Mr. Sagar, of Southfield, the building was proceeded with, and was soon ready for roofing, when an equinoctial gale carried away the western gable and shook the whole fabric. It then became necessary, after repairing the damages, to erect a house beside the chapel to strengthen it. In spite of these many drawbacks, the society persevered, and successfully established Methodism in Colne, and introduced it also into many of the neighbouring villages.

Mr. Mather's energy and superior gifts were called into requisition by other trusts in the circuit, that were almost equally as embarrassing as that at Colne. When the walls of the chapel at Padiham had been raised about a yard above the ground, a man who claimed the ground, threw them down ; and when the builders had restored them and got the roof on, masons were engaged by him to come at night and break in the doors and windows, and if possible overthrow the building ; but before they had accomplished their evil purpose, a strange fear seized them, and they quickly fled away. The members then appointed a watch to guard the premises ; but notwithstanding this, a third attack was made with crowbar and pickaxe. Some of the towns-men interfering, a battle ensued, and the chief of the rioters was rolled in the mud. In the end a warrant was procured from Serjeant Aspinwall, against the persecutors, and they were bound over to the assizes ;

but in retaliation 27 members of the society were summoned before the justice of the peace. Mather's cool sense prevailed before the magistrate; the difficulty was adjusted by both parties signing an agreement, and the people went home in peace.

Mr. Mather spent 43 years in circuit work, after which he retired to York, where he ended his days in great pain, but in the full triumph of the Gospel.

Christopher Hopper was another remarkable man who laboured in the Colne Circuit. He was a son of thunder, and owned of God in the conversion of souls in every part of the kingdom. He was a most indefatigable preacher, commonly preaching every morning at five o'clock, every evening at seven, and frequently at noon. He was also an earnest student, especially in Greek and Hebrew. After a public life of 57 years, he ended his days like a Christian hero, saying to a friend a few days before his death, "I have not the shadow of a doubt, and as for the enemy, I know not what has become of him; I have neither seen nor heard of him for a long time; I think he has quitted the field."

Charles Atmore, a man of fervent piety, and remarkably successful as a preacher, was also in this circuit and was privileged to rejoice in the remarkable success with which God crowned his labours. Such was the thorough character of this revival, that Mr. Atmore was accustomed to say, "I regard these two years as the most useful of my life."

Thomas Hanson, who was a plain, honest, zealous

and faithful man, and who described himself as the “brown-bread preacher,” also did good service in the circuit.

Such were some of the giants in those days who helped to make Methodism a power in Lancashire.

At this time the Methodists possessed but few chapels; the preaching places being mostly barns, hay-lofts, blacksmiths' and joiners' shops, farm houses, and kitchens. Even in Manchester, Christopher Hopper tells us, that he preached in an old garret that overhung the river in the neighbourhood of the old bridge. The coals were in one corner of the room, and the looms in another, and he says, he was in danger of breaking his neck in getting to it.





## BLACKBURN CIRCUIT.



N the year 1787, when the membership of the Colne Circuit reached two thousand, it was thought desirable to divide the circuit, in order that the work of the preachers might be brought within such limits as would, if possible, increase the efficiency of their services. Blackburn was appointed the head of the new circuit, and Preston, Chorley, Bacup, Haslingden, and Harwood were included within its limits.

At this day it is interesting to read what those places contributed to the Quarter Board. We will give the items as they appear in the Circuit Stewards' Book for January 1st, 1789:—Blackburn, £2 2s.; Bolton Hall, £1 6s.; Chorley, 16s.; Adlington, 6s.; Preston, £1 8s.; Plumpton, 5s.; Haslingden, £1 7s. 6d.; Flaxmoss, 14s.; Bank Top, 6s.; Mill End, 15s.; Bacup, £1 5s.; Long Clough, 6s. 6d.; Wardle Fould, 9s. 6d.; Sike Side, 5s. 6d.; Grean, 7s.; Pickabank, 4s.; Harwood, 2s. 6d.; Shaw Houses, 5s.; Accrington, 5s. The total contributions reach the *marvellous* sum of £13 18s. 5½d., in-

cluding a balance of £1 2s. 11½d. from the previous quarter.

On the expenditure side we find the following items, which are quite as interesting as the foregoing;—Disbursed: Mr. Storey, £3; turnpikes, 5s.; sadler and shoeing, 5s. 10d.; fire and candles, £1 5s. 6d.; servant maid, £1; Mr. Will. Bramwell, £3; sadler and shoeing, 7s. 9d.; turnpikes, 5s.; letters, 6s.; dinner bill, 10s. 6d. Total, £10 5s. 7d, leaving a balance in hand of £3 12s. 10½d. As will be seen, the above sums do not represent the total income, inasmuch as the “board money” does not appear on the circuit books. This, however, was not a large sum, although perhaps considered sufficient in those days. The entire quarterly income of a preacher in Bradford in 1770, including board at 3s. 6d. per week, quarterage, allowance for wife and servant, with 6s. for turnpikes, amounted only to £8 1s. 6d., or £32 6s. for the year.

The above item of 5s. is the first contribution received at the quarter day from Accrington, and as this meeting was held on the 1st of January, 1789, it proves that the Accrington Society was formed in the latter part of the year 1788. Its origin is ascribed by the Rev. J. P. Lockwood to Mr. William Banning, of Blackburn, who had been invited to visit Accrington by Thomas Yates, gardener to Jonathan Peel, Esq., of Accrington House. A few persons favourable to Methodism were gathered together, and as the result of an earnest appeal to them by Mr. Banning, nine of their number came forward and promised to throw

in their lot with God's people. A class was formed and placed under the charge of Richard Harrison, of Lower Fold, at whose house the little society met for weekly counsel and encouragement. Several houses were also opened to receive the ministers and local preachers of the circuit. Hearty, soul-stirring meetings were held at Harrison's house, and gained for it a name by which it was long known, that of "Glory Hole." It was here whilst visiting Accrington on his round as a Methodist preacher, that William Bramwell received from Mrs. Harrison, instruction in some of the deepest spiritual truths.

The establishment of Methodism in Accrington was not accomplished without much bitter persecution, such as we who live in times of greater religious toleration can hardly realise. The trials and insults the members had to endure were endless. Scarcely a service took place without annoyances of one kind or another. Sometimes the relentless persecutors would mount the roof of the cottage, where the service was held, stop up the chimney, and smoke out the congregation. At other times on dark nights, they would fasten a rope across the road to throw down the people as they came from the class. On one occasion during service, Robert Clegg, John Harrison, and another young man, threw a cock into the house, and as they had fastened the door from the outside, such a commotion ensued that the meeting was speedily closed. The three young men went to their homes so troubled in their consciences that it led to their conver-

sion, and Methodism ever afterwards found in them staunch and faithful workers. A simple-minded but pious woman of the name of Willis was made very useful among the members of the infant church. Undeterred by the inhuman conduct of her husband who frequently interrupted her in the most savage manner, whilst praying with her children—pulling her by the hair of her head, and practising other cruelties upon her person—she visited the members from house to house, and encouraged them by her counsels and prayers. Notwithstanding the persecution, the little society increased in numbers so rapidly, that at the October Quarterly Meeting in 1790, the books shewed a membership of 36 persons. The contribution of 5s. towards the circuit income, which continued to be paid, reveals the poverty of these early Methodists. The payment of one-penny per week, and of one shilling for their tickets, appears to have been with them an utter impossibility. However, from this date their contributions to the circuit finances gradually increased in amount, and a collection made soon afterwards for the furnishing of the minister's house at Blackburn, realised the sum of 10s. 9d.

The circuit finances becoming more prosperous, the Quarterly Meeting resolved to be more generous with the ministers, and on the 1st of October, 1792, it passed the following resolution:—“Agreed this day to allow the preachers £4 per quarter, and they are to find their own washing, horse shoeing, and turnpikes.” At this meeting the Accrington Society Steward paid to the

Board the sum of 12s. 3d., the previous payment being 15s. 6d.

In the early part of 1796, when the Revs. T. Crowther and D. Barrowclough were in the circuit, the society was visited with a gracious revival, resulting in a large augmentation of the members, and a still larger increase in the funds of the society. The sum paid to the Quarter Board suddenly rose from 10s. 6d. in April to £2 5s. 6d. in September. In the following year, when Mr. Hartley Davy settled in Accrington, the members met in three classes, two of which were led by Richard Harrison and John Kenyon. The Sunday services were held at different houses; besides Richard Harrison's, in the Lower Fold, the congregation met also in one next door to the Golden Cup, in Union Street; a third was in Britcliffe Row; a fourth in Abbey Street, next door to the Oak Tree Inn; and a fifth was a farmhouse standing on the site of the present Christ Church Parsonage, occupied by James Barnes. The inconveniences arising from the constant changing of the place of service, and the smallness of the rooms at their disposal, were a perpetual source of anxiety and regret to the society, especially as these disadvantages were becoming more painfully felt each month through increasing congregations. Poor as they were, they felt compelled to do something towards meeting the difficulty; and as no suitable room could be secured for preaching purposes, the erection of a chapel was decided upon. As a first step, a plot of land, 1,051 square yards in extent, situated in Union Street, was

purchased in 1798 for the sum of £50. This bold action, however, met with the strong disapprobation of the Rev. John Leach, the superintendent of the circuit, who thought it exceedingly imprudent, and censured the members for the course they had taken, informing them at the same time that he never expected to see a chapel built there as long as he lived. Mr. Leach afterwards discovered that his judgment was not infallible. He not only saw a neat and commodious chapel erected on the site, but subsequently preached in it, and was then pleasantly reminded by the friends of his former expression of opinion.

Times of distress, however, are not favourable to the erection of chapels. At this period trade was in a very depressed condition, and this was aggravated by the almost total failure of the crops. In August, 1799, a tremendous tempest, accompanied by a deluge of rain, suddenly broke over the country. Hot and wet days followed. In a short time the corn in the fields had sprouts several inches long, so that the oats and barley lying in swath presented the appearance of a field of matted grass. Famine made its appearance. Many who could afford it abstained from the use of flour altogether. The people rose in tumult, and, notwithstanding every effort of public and private benevolence, many actually perished.

Four long years of weary waiting therefore passed away, and then the society, numbering about 40 members, again took courage, and resolved forthwith to build the long needed and the long prayed for House

of God. A chapel 42 feet long and 36 feet wide, and furnished with a gallery on three of its sides was erected; a chapel-keeper's house occupying a portion of one side of the building. On its completion in March, 1803, the opening services were conducted by the Rev. Charles Atmore, of Manchester. During the erection, Mr. Wood, of Padiham, helped the society in every possible way. He solicited subscriptions from his friends, gave a handsome donation himself, and eventually lent them for several years all the money required. The trustees consisted of the following: Hartley Davy, Thomas Crooke, William Pollard, John Britcliffe, George Hargreaves, and Joseph Hemming-way. There were some noble examples of Christian liberality in connection with the raising of funds. Two of the trustees actually gave their last farthing toward the building fund, and afterwards found that it was an investment that repaid them a thousand fold. Notwithstanding this self-denying liberality, the chapel which had cost upwards of £500, was burdened with a debt of £400. Almost immediately after the opening of the chapel, a most gracious visitation from on high was experienced by the society, and its results were manifested by the addition of fifty members in one quarter.

The membership of the Blackburn circuit in 1796 was 1180; this however, through the Kilhamite division, fell off in two years to 870. The last payment made by the Union Street society to the Blackburn Quarter Board was the sum of £2 12s. 6d.

Among the ministers appointed to the Blackburn circuit during the period under review were some of superior mental gifts, and others who were distinguished for their spiritual graces. The saintly William Bramwell spent twelve months in this circuit, and on one of his visits to Accrington proved very strikingly his courage, and obedience to duty. On the Saturday morning previous to his appointment, a violent snow storm took place, which rendered the road so impassable that the Print Works at Church were stopped through the absence of the workmen. On the following day Mr. Bramwell bravely fought his way through the snow wreaths, and preached to a small congregation assembled in a cottage next door to the Golden Cup in Union Street. Mr. Bramwell was a man of eminent piety, and was the instrument in God's hand, of the salvation of thousands. Many are the stories told even to-day, in the various circuits in which he laboured, of the remarkable answers that God vouchsafed to his prayers. Some idea of his character may be gathered from the following extract from a letter written in 1806 to a fellow labourer:—"I never was so much struck with the word of God as at present. The truth, its depth, its promises, quite swallow me up. I am lost in wonder and praise. My soul enters into Christ in this blessed book. His own sayings take faster hold of me than ever. I could read and weep, and love and suffer; yea, what could I not suffer when I thus see him? The world, the noise of self, all is gone; and the mind bears the full stamp of God's

image. Here you talk, and walk, and live, doing all in him, and to him. Continual prayer, and turning all into Christ, in every house, in every company, all things by him, from him, and to him !”

George Storey was a remarkably-gifted man ; and equally by the excellencies of his heart, as well as by the riches of his intellect, endeared himself to the people among whom he laboured. It is said that on his leaving the Blackburn Circuit, in 1790, where he had been eminently useful, he was followed for a mile by a vast concourse of people, who were affected to tears, and who “sorrowed most of all that they should see his face no more.” He was ultimately appointed Editor of the Magazine and Book Steward.

Thomas Wood, M.A., a man of culture and highly successful as a preacher, wrote whilst in Blackburn, “Essays on Civil Government,” and “Christianity established by Reason and Revelation.” Both works were printed and published in the town.

Of the local preachers, there were two who stood head and shoulders above their brethren. William Banning, whose name has already been mentioned, was a native of Stafford, but through the providence of God he was induced to settle in Blackburn in the year 1784, where he carried on the business of grocer and bread-baker. He at once took an active part in the extension of Methodism, and often braved the storms of persecution in the course of his arduous labours. He had the honour of entertaining Mr. Wesley on his visits to the town. He and George Walkden

begged almost all the money for the first Methodist Chapel built at Clayton Street, Blackburn. The latter years of his life were spent at Hoghton, where he worked and witnessed for Christ until he reached the age of ninety, when his active and noble spirit departed to its full reward on August 3rd, 1846. His remains were interred in Hoghton Chapel-yard.

George Walkden was well known to very many of the old Methodists. His fine personal appearance, musical voice, amiable disposition, and decided piety made him an object of general attraction. He scarcely ever preached but souls were saved. He was a sound theologian, and for stirring, graphic illustrations he was probably never surpassed. Frequently when describing scenes or characters his congregations were so wrought upon that they conceived the reality literally before them. On one occasion, when preaching about Noah and the flood, such was the vividness of his description that a youth who had accompanied his mother to the preaching cried out in the chapel, "Mother, mother, the waters are coming!"

Mr. Walkden would often walk from Blackburn to Colne, a distance of seventeen miles, preach three times, and then walk back the same night. It was not an uncommon practice with him when he grew unusually warm in his subject to throw off his coat in the pulpit. The date and place of his death are unknown.

Such were some of the men who had the moulding of the spiritual character and life of the early Accrington Methodists.



## BURY CIRCUIT.



IN 1804 Accrington was separated from the Blackburn Circuit, and with Haslingden joined to the Bury Circuit. Soon after the appointment of the Rev. George Morley as the superintendent of the circuit in 1806, the distressed condition of the Trust in connection with the Accrington Chapel was fully investigated, and at the following District Meeting application was made and granted for permission to appeal to the neighbouring places for help. Preston heartily responded to Mr. Morley's solicitations, and forwarded the sum of £21 15s. 7d. A similar appeal to the Burnley friends in 1815, through the Rev. Joshua Farnside, resulted in the handsome donation of £46. In the following year Haslingden Grange sent a contribution of £3. In 1808, when Mr. Wood's loan had to be repaid, the sum of £525 was borrowed from eight different sources, the Conference itself, on the application of Mr. Morley, advancing £20 of that amount. As may be imagined, the trustees felt themselves placed in a very peculiar and painful position,

and the meagre condition of the income did not render the prospect more cheering.

The earliest recorded chapel collections were made on the 3rd of March, 1808, and only realised £2 3s. This sum, certainly, would be no great help to the trustees, who, in addition to the ordinary expenditure, were required to pay more than £20 yearly in the single item of interest. In 1809 the Trust income comprised the following sums:—George Lord's rent, £5 5s.; Sunday school for rent, £2; and pew rents, £16 4s. 2d.





## BURNLEY CIRCUIT.

**T**HE union of Accrington with the Bury Circuit only lasted six years, when a new distribution of circuits took place. In 1810 Burnley was made the head of a circuit, and Accrington, Padiham, and Oakenshaw were incorporated with it. The new circuit, commencing with 500 members, was so favoured with the Divine blessing during the next four years that the membership rose to 710. An extract from the Circuit Stewards' book will show the income of the circuit for the first quarter of its existence, and the contributions of the various societies of which it was composed. It is the financial record of the September Quarterly Meeting in 1810:—

Burnley quarterage	.	.	.	.	£	12	0	0
Padiham	.	.	.	.	6	0	4	
Accrington	.	.	.	.	6	0	0	
Warren Lane	.	.	.	.	1	10	0	
Oakenshaw	.	.	.	.	0	10	0	
Whalley	.	.	.	.	0	10	6	
Higham	.	.	.	.	1	16	0	
Lowerhouse	.	.	.	.	1	0	0	
					£	29	6	10

In addition to the salaries or maintenance of the two ministers the expenditure included:—Washing, £1; coals and candles, 18s. 6d.; shoes cleaning, 3s.; Quarter Day dinner, £1 5s. During the union of Accrington with the Burnley Circuit the Quarterly Meeting was occasionally held at the former place. According to a plan for the Burnley Circuit for 1811, there were services at the Union Street Chapel at 10.30 and 2.30 every Sunday, and at 6 every alternate Sunday evening, when the travelling ministers were planned to preach three times. On this plan occur the names of two local preachers who were held in high esteem at Union Street, and deservedly so, for their many good qualities. Mr. John Wood, sizer, of Padiham, was a zealous, warm-hearted preacher of the cross, and a generous helper to the young and weak societies of the circuit. As we have already seen, the Union Street Society found in him a most liberal friend and supporter. When he entered the preachers' ranks he went to the Preston Sessions to obtain a license to preach. Having obtained it, and as he was leaving, a noisy rabble outside disturbed the business of the court within, when one of the magistrates said to him contemptuously, “There, go and reform that crowd.” John Wood immediately availed himself of the opportunity, and went at once and preached to a Preston mob. He and Mr. William Sagar, of Southfield, near Colne, were frequently co-workers in schemes of Christian service, and the latter one day observed to him at Southfield, “You and I, John, have built

many a chapel in this parlour." It is pleasant to think that there are other parlours besides the one at Southfield where Methodist chapels have been built and Methodist institutions have been strengthened by sympathetic generous friends.

William Lang, whose name stood the seventh on the preachers' plan, was a highly-popular local preacher, living in Accrington, and almost reverenced at Union Street by the young people, with whom he was a general favourite. His talents as a preacher, enhanced by a sonorous bass voice, and expressive chaste language were of no mean order, though somewhat marred by a nervous despondency from which he frequently suffered. He died in the year 1853. A crowded congregation manifested its deep interest in William Lang's life and death by listening to the funeral sermon preached by the Rev. John Crawshaw from the text, Gen. xxv. 8.





## HASLINGDEN CIRCUIT.



IN 1814 a further re-arrangement of circuits was sanctioned by the Conference. Haslingden, with the surrounding places, was taken from the Bury Circuit and made the head of a new circuit, whilst Accrington and Oakenshaw were separated from the Burnley Circuit and joined to it. At the first Quarterly Meeting, held at Haslingden on the 4th of October, 1814, the circuit income was recorded as follows:—

Haslingden	.	.	.	.	£	14	0	0
Accrington	.	.	.	.	.	6	10	0
Hippings	.	.	.	.	.	5	10	0
Grane	.	.	.	.	.	5	0	0
Edenfield	.	.	.	.	.	1	10	0
Ramsbottom	.	.	.	.	.	0	11	6
Oakenshaw	.	.	.	.	.	0	10	0
Dinner collection	.	.	,	.	.	1	18	0
					£	35	9	6

As the expenses only amounted to £28 16s. 6d., the circuit stewards, Messrs. George Ashworth and Thos. Kay, entered upon their stewardship with a balance in

hand of £6 13s. It is interesting to note in passing that the March Quarterly Meeting in 1817 decided to support the two movements which had been just commenced for the evangelisation of the heathen at home and abroad. In May, a collection for the Foreign Missions was appointed to be made on the Sunday afternoon at the principal chapels in the circuit, and in July a further collection was appointed for the support and spread of the work of God at home.

The Haslingden Circuit commenced its career with 384 members ; in 1819 they numbered 424 ; in 1822, 400 ; in 1832, 507 in 1842, 845 ; in 1852, 806 ; and in 1863, 1,164. For the first few years, as will be seen, Methodism made but slow progress in the circuit, and this appears to have given rise to serious conversations and heart-searchings at the preachers' meeting. It would seem that some of the preachers thought that others of their number were to blame for this lack of success, and attributed it to carelessness and neglect on their part. The matter was not passed quietly over, for a strongly-worded resolution was agreed to, condemning those who were in fault. On the October plan of the Haslingden Circuit for the year 1820 appears the following note :—“ At the Preachers' Meeting, held in Accrington, September 8th, 1820, it was unanimously resolved, that if a preacher does not do his best to get his place supplied in case of sickness he shall be reproved at the next preachers' meeting, and his name left out of the plan, unless he engage to be orderly.” Whilst not sparing the rod for their own backs, the preachers also

thought that the congregations were themselves partly to blame for the deadness of the church, and so a solemn warning immediately follows the above, for the special benefit of the hearers. “As it is the solid judgment of the preachers assembled at this meeting that it is both the *duty* and *privilege* of all our hearers immediately to embrace God’s gracious offers of mercy, we therefore entreat those who are convinced of sin not to quench the Spirit, but to believe on the Lord Jesus Christ with all their hearts; those who are justified by faith in Christ to go on to Christian perfection; and we entreat all our hearers to remember time is short, and without holiness no man shall see the Lord. Brethren, pray for us, that the Word of the Lord may run and be glorified.” In 1822 the preachers again took up the matter of the neglect of appointments by some of their number, and passed the following resolution:—“Resolved by the preachers, that if any one of them neglect his appointment and does not do what the Preachers’ Meeting considers his best to get it supplied by an accredited preacher, he shall be put back on trial.”

According to the October plan for the year 1820, Haslingden Circuit at that time comprised the following places:—Haslingden, Grane, Accrington, Hippings, Cockerley Fold, Green Haworth, Oakenshaw, Edenfield, Facit, Ramsbottom, Bank Lane, and Baxenden. The appointments at Ramsbottom and Bank Lane were partly supplied by the Bury preachers, and those at Facit in like manner by the preachers of the

Rochdale Circuit. Baxenden, the youngest of the preaching places, had been established four years, its first service being held on the 10th of November, 1816. Jacob Grimshaw was the preacher. Its services were held at seven o'clock on the Sunday evening, once every four weeks. Baxenden first appears in the Circuit Stewards' Book as a separate Society on January 3rd, 1837, where its twenty members are credited with a contribution to the Quarter Board of £2 1s. 8d.

In 1822 the Oakenshaw Society was incorporated with the Blackburn Circuit after a close union of twelve years with Accrington in the Burnley and Haslingden Circuits. The society was established in 1810, when the local preachers of Accrington commenced cottage services, and invited a few earnest seekers after salvation to meet in class. Its first payment to the Burnley Quarter Board was in the same year, and amounted to the very respectable sum of 10s.

In the year 1824 the Trustees of the Accrington Chapel purchased a portion of the Poor House nearest the chapel for the sum of £117, and spent a further sum of £150 in alterations. When completed the property consisted of two cottages, two storeys high, and a large room forming the third storey, which was henceforth used by the male portion of the Sunday School. At the same time the land on which the property stood, comprising 183 square yards, was also acquired. These heavy expenses, and the repayment of loans to the extent of £450, compelled the Trustees to borrow £770, £500 of which was obtained from the Chapel Building

Fund, through the Rev. Robert Newton. In the following year one of the cottages was taken by Mr. Henry Gill. His death, on the 31st July, 1882, at the advanced age of 87, has removed from our midst one who as schoolmaster and local preacher for more than half a century has usefully served his generation, and has left behind him a character for uprightness and cheerful obedience to duty that will not soon be forgotten.

On the 20th of March, 1826, when the Trust Accounts were examined, the following signatures attested their accuracy: Joseph Pretty, Hartley Davy, Robert Clegg, John E. Lightfoot. At this period the society was making steady progress, and the prosperity of the cotton trade was conferring upon the members increased facilities for supporting the cause they had at heart. In 1828 the membership reached a total of 143, and the quarterage amounted to £8 10s. This satisfactory career of success and prosperous trade, however, were doomed to be succeeded by a terrible season of depression. For several years the cotton trade languished, and finally culminated in short time and the closing of many mills, whereby hundreds of workpeople were thrown out of employment. The society suffered severely; many who were unable to pay their class contributions ceased to attend their classes, and were accordingly after a time disqualified for membership. This adverse condition of things continued until March, 1832, when the numbers sunk to eighty-nine. The quarterage paid to the Circuit Stewards was, however, not the lowest that had been given to them, being the

sum of £6 13s. 6d., an increase of £1 8s. 6d. over the amount paid six months before. At the Quarterly Meeting in June the numbers showed a gratifying improvement (104), and this encouraging feature was maintained without a break for the long period of seventeen years. Notwithstanding the heavy decrease in the society, the congregations were larger than they had ever been, and necessitated better accommodation. The enlargement of the chapel was therefore resolved upon, and an application was made to the District Meeting by the Rev. Joseph Gostick on the 7th of April, 1834. The application stated that it was proposed to enlarge the chapel by adding 14 feet to the length, and 10 feet to the breadth; that the number of members was 116; the number of hearers 500; the population 7,000; cost of enlargement, £400; present debt, £770; promised subscriptions, &c., £400; and probable income from seat rents, £30; rent of cottages, £13; graves, £2; and rent of Sunday school, £5. The requisite permission was granted. The total cost of the enlargement, including James Kirkbright's account for £202, and James Hindle's for £262, amounted to £480 15s. 8d., leaving a deficiency of only £23 8s. 4d., which shows how nobly the friends supported the trustees in their scheme of enlargement. The reopening services were held on the 4th of September, 1834, when the Rev. John Anderson, of Manchester, preached. The services were continued on the following Sunday by Mr. D. Barrowclough, of Stainland, and the Rev. Robert S. Hardy, of Blackburn.

At the March Quarterly Meeting, 1836, it was a matter for congratulation and deep thankfulness that the membership showed the astonishing increase of 103 over that of the previous quarter, and had reached the high total of 701, Accrington contributing 160 towards that number. The success proved so cheering and appearances promised so favourably for the future that it was resolved to engage a third minister at the ensuing Conference, and remove the Rev. W. Bullivant, whose marriage was shortly to take place, to Accrington. The first minister's house in Accrington, which of course cannot be compared with the two very handsome and commodious houses now owned by this circuit, was one of a row of six houses standing between Union Street and the Railway Hotel. It was lately in the occupation of Mr. Garrett. The rent of the house was £9 9s., and that at Haslingden £14.

In 1839 the Haslingden Circuit testified its loyalty to Methodism by celebrating the Centenary. A large central meeting held at King Street Chapel, processions of scholars in connection with the various Sunday schools, and the distribution of medals, all contributed to the enthusiasm of the occasion, and marked in an especial manner the joy and gratitude with which the hundredth year of Methodism was regarded. The donations promised at the central meeting were very respectable, both as regards number and amount, and placed the circuit in a very fair position on the list of contributors to the fund, which, when finally balanced, revealed the magnificent total of £221,939 4s. 4d. The following

are the names of the donors and their gifts at the King Street meeting, held on the 25th of October :—Rev. Richard Smetham, £5 5s.; Rev. Samuel Leigh, £15 15s.; Rev. Thos. Rodham, £5 5s.; Mr. Ashworth, £20; Mr. Jas. Cronkshaw and family, £26 5s.; Mr. Will. Dean, £5 5s.; Mr. Geo. Duckworth, £20; Mr. Thos. Falshaw and family, £12 12s.; Mr. Jas. Greenwood and family, £8; John R. Kay, Esq., £5 5s.; Misses Moss, £5 5s.; Mr. Wm. Robinson and family, £12 12s.; Mr. Henry Rothwell, £5 5s.; Mr. Thos. Smith and family, £74 11s.; Mr. Jas. Stott and family, £105; Mr. H. H. Stott, £5 5s.; Mr. T. K. Stott, £5 5s.; the whole realising, with smaller sums, £372 19s. Edenfield contributed £17 11s. The Accrington subscribers were as follows :—Mr. Hartley Davy and family, £5 15s. 6d.; Mr. and Mrs. J. E. Lightfoot, £6 10s.; Miss Alice M'Neal, £1 1s.; Mr. and Mrs. Parker, 10s.; Mr. David A. Philips, £5. Hippings was represented on the general list by Mr. John Haworth, 10s. 6d.; Mr. Richard Haworth, 10s.; Mr. Jas. Haworth, 10s.; Mr. Jon. Haworth, £1. Small sums amounting to £8 5s. 3d. and a collection of £10 augmented the grand total to £431 3s. 3d.

Five years after this event, increasing congregations and a crowded Sunday School compelled the Trustees of the Accrington Chapel to consider again the question of providing ampler accommodation. Accordingly at their meeting on the 31st of May, 1844, the Rev. Joseph Burgess presiding, they decided upon the erection of a new school and chapel, and a committee was appointed

to carry out the scheme. For a time it was undecided whether to build the school under the chapel, or to erect it on a separate site. Finally it was wisely settled that the school buildings should occupy the site of the old workhouse. A portion of this property had been purchased in 1840, for the sum of £137 17s. 1d.; and a strip of land 221 square yards in extent, forming a portion of the site was also bought in 1842. The remainder of the land required for the erection of the school and for a yard in front, consisting of 738 square yards, was secured in May, 1845, for the sum of £192 3s. 9d.; the terms being 25 years' purchase at 2½d per yard. The Trustees further prepared the way for the building of the new school by purchasing in February, 1846, the remaining portion of the workhouse at a cost of £340. The Trustees had now at their disposal 2,164 square yards of land, bounded by streets on three of its sides. A portion of the fourth side was occupied by a college for the training of Baptist ministers. The Rev. David Griffiths was the Principal, and the Rev. Joseph Harbottle, the Classical Tutor. Henry Dunckley, Esq., LL.D., now widely known as "Verax," was one of the students at this college. The building, now consisting of three cottages, still stands on the western side of the playground. The application which was made to the district meeting in May, 1845, stated the following particulars in connection with the erection of the chapel: 1st.—That the chapel shall be 75 feet in length, and 58 feet in breadth on the outside. 2nd.—That the number of members in society is 234. 3rd.—

The average number of hearers is about 500. 4th.—The population is 8,800. 5th.—The estimated cost of the building is £2,100. 6th.—That the subscriptions, &c., towards defraying the expenses will amount to £1,800. 7th.—That the probable annual amount of the seats will be £120; School rent £12; Graves £20; total £152, 8th.—That there will be an end and two side galleries. 9th.—That the yearly expense of lighting and cleaning the chapel will probably be £20. 10th.—That the expenditure will be so proportioned to the actual receipts in subscriptions &c., as not to leave a debt upon the chapel when finished, and every expense defrayed, of more than £1,000.

In February, 1845, the design for the new chapel furnished by Mr. William Waddington, architect, of Padiham, having been approved by the trustees, tenders for the erection were solicited. The following contractors were appointed to carry on the work at the sums named:—Masons, Messrs. Joseph Wood and Co., of Accrington, £728; joiner, Mr. James Hacking, of Enfield, £930; and plasterer, Mr. Robert Hodgson, of Accrington, £95.

During the work of destruction of the old and erection of the new premises, school and service were carried on in the old Madder Mill in Manchester Road. It was decided that the ceremony of laying the foundation-stone should take place on Good Friday, March 21st, 1845, and the Rev. James Everett, of York, was, after much difficulty, secured to preach two sermons on the same day. This was a red-letter day to the

Union Street friends. At one o'clock there was a large gathering at the Madder Room of the teachers, scholars, and friends, who thence walked through the principal streets of the town to Union Street, where preparations had been made for the stone-laying. The honour of the day had been conferred upon James Stott, Esq., of Haslingden, who for many years had worked heartily in the circuit for its different societies. Mr. Everett preached with great earnestness both morning and evening. The collections at the services amounted to £38 6s.

The chapel was opened on Friday, June 5th, 1846, when Dr. Hannah, of Didsbury, preached in the afternoon and evening. The evening discourse was founded upon Ps. cxxxiii. The collections amounted to £40. On the following Sunday, the Rev. W. L. Thornton, of Didsbury, preached in the morning and evening, and the Rev. Henry Lings, the Congregational minister, in the afternoon; collections, £60. On Wednesday, June 10th, the services were continued by Dr. Beaumont, who preached in the afternoon and evening, the collections realising £34. The final services were held on the ensuing Sunday, when the pulpit was occupied by the Rev. James Everett, of York, and Mr. E. G. Figg, of the Geological Survey; collections, £89. Mr. Everett's evening sermon was a marvellous production, illustrative of the text: "O thou of little faith, wherefore didst thou doubt?" The wrapt attention of the audience, and the occasional hearty responses showed that a master-mind was at work. When

the sermon was concluded, and the appeal for the collection was to be made, Mr. Everett leaned forward with his elbows upon the Bible and said, with a winsome smile: "Brethren, it is good to be here, is it not?" Old James Kirkbright, who was always ready with a hearty response, sung out, "Aye." "Will you give *owt*?" slyly chimed in the preacher. Here a pause ensued. Again he asked, "Now you said it was good to be here; will you give *ought*?" "Aye," vociferated Kirkbright again. "Make the collection," he added; and a more effective collection speech was never made, through the thrilling sense of sympathy and acquiescence it evoked. The handsome sum of £223 was the outcome of these opening services. The chapel, which was in the Grecian style of architecture, with Gothic windows, was built at a cost of £1,800, and afforded accommodation for 1,026 persons. The Union Street Society now possessed the largest chapel in the circuit. A bazaar, which was held in the school during a part of September and the beginning of October, produced £122, which was devoted towards the repayment of the heavy debt owing by the trustees. The deficiency in the building account was considerably larger than had been anticipated by them, but this was explained by the fact that many of the subscribers were rendering substantial help to the Hippings friends in the erection of their chapel, and also that trade at this time was in a very languid condition, many of the mills in the district running short time. When the chapel accounts were examined in March, 1848, it was found that the

debt amounted to £1,588, showing a deficiency of £888 in the subscriptions towards meeting the cost of the chapel and school. The remaining £700 was the debt upon the old building. It was not, therefore, until 1849 that the chapel underwent the necessary painting and beautifying, the completion of which was celebrated by sermons preached on Sunday, July 29th, by the Revs. Henry Fish and John Talbot, and on the following evening by the Rev. G. B. Macdonald. The sum of £102 6s. 4d. was received at the four services.

At this time the Union Street society numbered 258 members; but from this date it experienced such a series of decreases that in the short space of four years its membership fell to 164. Thinly attended society classes were however not confined to Accrington alone, but were found in every part of the circuit. When the returns were duly announced at the March Quarterly Meeting in 1853, a feeling of sadness and gloom followed the announcement that there were in the entire circuit only 714 persons meeting in class. The prime cause of this serious decrease in the circuit, as well as in the Connexion generally was the Reform movement, which agitated Methodism, when the Revs. J. Everett, S. Dunn, and Griffiths were expelled from the Conference for contumacy. In 1852 the Connexional decrease reached the high figure of 20,000, and it was not until 1856 that the tide turned, and increases were again reported. Although this was scarcely a condition of things that usually justify a division of a circuit, yet the question of dividing the Haslingden Circuit was brought

forward at the above-mentioned meeting, and after a lengthy discussion, the proposal was rejected by a majority of one vote only. In consequence of this discussion, and the greatly reduced membership, it was resolved to engage two ministers only for the future. This resolution was adhered to until 1862, when the improved state of the circuit finances again warranted the engagement of a third preacher.

In the interval that followed this last event, two earnest and faithful workers in connection with the Union Street society were removed by death from the scene of their active earthly labours. Abraham Sutcliffe, who for thirty years had ably discharged the secretarial and other duties of the Sunday School, passed away in September, 1854, at the age of fifty years. In the following April, Hartley Davy at the advanced age of seventy-six years, also departed to his rest, after a close fellowship with the Union Street society for more than half a century. He had the honour of assisting in the erection of the first chapel, and also of supporting the movement for the establishment of the Sunday School in 1806. He in conjunction with Mr. Hutchinson, who was also a zealous worker and liberal supporter of Methodism, begged most of the money for the enlargement of the chapel in 1834. His counsels and aid were also freely given when the present chapel was built in 1846. His funeral sermon was preached by the Rev. Benjamin Frankland, and was listened to by a very large congregation.

In 1859, the trustees of the Accrington Chapel de-

cided to replace the old organ by a much larger and more powerful instrument. As the former had only cost £80, and had acquired the sad reputation of being only "a bag of whistles," the decision was received with hearty approval by the congregation. An organ built by Mr. Booth, of Wakefield, and lately in use at St. Giles's Church, Pontefract, was strongly recommended, and finally purchased for £250. The opening sermons and chapel anniversary took place on the 30th of October, when the preacher was the Rev. W. P. Johns, of Heywood. The collections amounted to £67 15s. Subscriptions were also promised towards the cost of organ and chapel debt to the extent of £336. In 1861 a successful effort was made to wipe off the heavy debt of £1,000, which burdened the Union-St., Chapel Trust. At the meeting of the trustees on the 29th of March, the Treasurer, Mr. Lightfoot, in introducing the subject, proposed to give £500 towards the extinction of the debt, if the friends would contribute a further sum of £300. The challenge was very gratefully and cheerfully accepted, and in a very short time the amount required was raised. The Wesleyan Chapel Committee then agreed to advance the remaining £200, on the condition that it was re-paid in ten half-yearly instalments of £20 each. When these arrangements were completed, the trustees were placed in a better position financially than had been the case for fifty years.

In the following year the trustees effected several very extensive improvements and alterations in the

interior of the chapel. The organ was enlarged by Mr. Conacher, of Huddersfield, at a cost of £147, towards which Mr. Lightfoot promised £80 and Mr. Rhodes £20 (the latter the cost of two new stops); the chapel was painted and decorated at an outlay of £160; and the substitution of a new pulpit and communion for the old-fashioned ones, together with the alteration of the side pews in the body of the chapel, was also completed at a further cost of £164. The re-opening sermons were preached on September 28th, by the Rev. George Fletcher, of Didsbury; the collections for the day amounting to £149 14s. 8d. The Rev. Richard Roberts also preached for the same object on the 23rd of October, when the collection realised £46 17s.

At the March Quarterly Meeting in 1863 the important topic of the division of the circuit was again introduced, and as since 1853 there had been a succession of gratifying increases, it was unanimously decided that the Haslingden Circuit should be divided, subject to the approval of the Conference, and that Accrington, Hippings, Green Haworth, and Huncoat should constitute the Accrington Circuit. At this meeting it was stated that the Union Street Society numbered 354 persons. The June Quarterly Meeting witnessed still more favourable circuit returns, and also showed that Accrington had the honour of reporting the largest membership in the circuit. The numbers announced by the superintendent minister were as follows:— Haslingden, 353; Accrington, 406; Hippings, 193; Grane, 41; Ramsbottom, 52; Edenfield, 36; Helm-

shore, 49 ; Green Haworth, 18 ; Baxenden, 46 ; Huncoat, 32 ; total, 1,226. The contributions to the Quarter Board amounted to £129 6s. 9d. When the division took place in September, the Conference having sanctioned the arrangement, there were three ministers, twenty-nine local preachers, and fourteen chapels and preaching places in the Haslingden Circuit. After the division the circuit had two ministers, fourteen local preachers, and ten preaching places.

Of the many ministers who laboured in the Haslingden Circuit between the years 1814 and 1863, none is remembered with more lively feelings of pleasure than the Rev. Joseph Gostick. He appears to have been remarkable for his originality of style as a preacher, and for the readiness of his wit and humour. It is said that he never preached a sermon a second time from the same text. In connection with this habit an amusing incident is related, which shows his power of memory, and his quick wit. When stationed in the Colne Circuit, previous to his appointment to Haslingden, Messrs. Jas. Stott, and Hartley Davy visited Colne for the purpose of hearing him preach. They followed him to a neighbouring village, and heard him preach twice. They were pleased with him, but came away without making themselves known. Soon after his appointment to the Haslingden Circuit, Mr. Stott said to him one day in the course of conversation, "Mr. Gostick, I should like to hear you preach from such a text," naming the one he had heard him preach from in his last circuit. He made no reply for a moment,

but leaned forward with his eyes closed. Then rising and looking him straight in the face, he said, "By the life of Pharaoh, I see thou art a spy." The village chapel, the sermon, the two strangers, and his subsequent invitation to Haslingden flashed through his mind, and revealed to him the meaning of it all. Another story is told of him in connection with one of his visits to Accrington. His host, Mr. H. Davy, was asking him all sorts of questions, when Mr. Gostick suddenly asked him a question in return. His answer was simply a laugh and a shrug of the shoulders. When they knelt at family prayer, Mr. Gostick prayed for the family one by one, and said, "And bless the man who asks so many questions and won't answer one."





## ACCRINGTON CIRCUIT.



THE Accrington Circuit commenced its career with 649 members; and the first plan, issued on September 6th, 1863, contained the names of the following preaching places and preachers: — Places: Union Street, Manchester Road, Hippings, Green Haworth, Huncoat. Preachers: Henry Smallwood, W. N. Milnes, H. Gill, T. Law, N. Waddington, W. Haworth, R. Parkinson, H. Ainsworth, G. Walker, G. Shutt, R. Chippendale, Alex. Wildman, Haworth Lord, G. Singleton, T. Butterworth, J. Ellis, J. Grimshaw, W. Maden, F. Slater, J. Scott, R. Hargreaves.

As Mr. Smallwood had already resided two years in Accrington as the second minister in the Haslingden Circuit, his appointment as superintendent was considered a very wise and suitable step. The first stewards of the new circuit were Messrs. J. E. Lightfoot and John Haworth, and the earliest contributions paid to them for the support of the two ministers amounted to £57 14s. 7d.

In 1875 a very strong feeling prevailed at Union Street that the chapel required a thorough alteration and renovation. The trustees, after many consultations, at last decided to re-pew the body of the chapel, to adopt more modern systems of heating and lighting, and to paint and decorate the chapel. The woodwork was let to Mr. Booth, and the painting to Mr. Foster, whilst the supervision of the alterations was assigned to William Waddington, Esq., of Burnley. The congregation heartily approved of the scheme, and with the help of a few friends, manifested their appreciation by subscribing the whole cost, which amounted to £954 15s. 2d. The re-pewing of the body of the chapel reduced the sittings to 1,000, at which number it now stands.

The recent vast financial movement of Methodism, the Thanksgiving Fund, was loyally supported by this circuit. A central meeting, for the advocacy of the claims and objects of the fund, was held at the Union Street Chapel on March 9th, 1880. As preparatory to the evening meeting, a devotional service, under the presidency of the Rev. Henry Hastling, chairman of the district, was held in the afternoon, when the Rev. F. Standfast, of Haslingden, who was the chief speaker, reviewed the early history of Methodism in the circuit. J. E. Lightfoot, Esq., presided at the principal meeting, and was ably and eloquently supported by the Revs. H. Hastling, J. E. Clapham, D. J. Waller, F. Standfast, and the circuit ministers. The subscriptions amounted to the handsome sum of £923, and included

the following: Mr. J. Barlow, £10 10s.; Dr. Clayton, £20; Mr. J. Haworth, Avenue Parade, £35; Mr. J. Haworth, Blackburn Road, £10 5s.; Mrs. Robert Haworth, £15 15s.; Mrs. Hutchinson, £12; J. E. Lightfoot, Esq., and Mrs. Bunting, £500; Mr. W. Smith, £26 5s.; W. Smith, Esq., Spring Hill, £105; Mr. J. Townson, £10 10s.; Mr. T. Whittaker, £10 10s.; The total circuit contribution amounted to £1,213.

In the early part of 1881 the condition of the organ in the Union Street Chapel was the subject of such general complaint by members of the congregation, that a committee was appointed by the trustees, to solicit subscriptions and take the necessary steps for securing its reconstruction and enlargement by a professional builder. As the tender of Mr. J. Abbot, of Leeds, and his suggestions for the thorough reconstruction of the instrument were considered the most reasonable, the contract was made with him and instructions given to commence forthwith. On its completion on Wednesday, September 21st, S. W. Pilling, Esq., of Bolton, gave two organ recitals, whilst on the following Sunday the Rev. J. S. Banks, of Headingley College, preached two sermons in aid of the Organ Fund. The rebuilding of the organ, which now consists of 32 stops and 1,536 pipes, the greater portion being new, cost £485. The subscriptions and collections amounted to £463, thus leaving a deficit of £22 to be dealt with by the trustees. The admirable manner in which the alterations in the organ were carried out, resulting in the production of an instrument remarkable for sweetness

and purity of tone combined with volume of sound, gave the greatest satisfaction to the trustees and the subscribers.

Before finally passing from our history of the Union Street Chapel, we think it worthy of remark that the chapel contains a mural tablet, placed on the east wall by the members of the Sunday School and Society in memory of Mr. Peter Lightfoot, who for twenty-two years had faithfully discharged the duties of school treasurer. He died March 17th, 1865.

The vestry also contains a very correct and striking portrait of John E. Lightfoot, Esq., painted by Mr. Hudson, of Doncaster, and presented to the trustees by a few subscribers on the 7th of May, 1877.

Before glancing at the movements of Methodism in other places in the neighbourhood we will describe briefly the history of the Sunday and Day Schools in connection with the mother-chapel of the circuit, and also refer to three important agencies which are rendering important aid in their various spheres.





## UNION STREET SUNDAY SCHOOL.

**N**O agency of modern times has done more for the Church of Christ and for the social improvement of the masses than the Sunday School system. Through its instrumentality the child of the poorest peasant in the land, or of the most wretched outcast in our cities, is now taught the truths of the Christian religion, and instructed in sound moral principles by some of the wisest and best men and women in the country, and thus placed on an equality with the child in the wealthiest and most privileged home. That which we now see more clearly, was however, only seen by our forefathers as through a glass, darkly.

In 1784, three years after the commencement of the first Sunday School in Gloucester by Robert Raikes, Wesley wrote these words in his Journal: "I find these schools springing up wherever I go. Perhaps God may have a deeper end therein than men are aware of. Who knows but some of these schools may become nurseries for Christians?" Mr. Wesley, with all his foresight, little dreamed of the magnificent propor-

tions to which the system would grow, or of the vast capabilities for good which it contained. He saw their dawn ; we see their meridian day. As a new scheme, the rapidity with which it grew, when the idea was fully explained, is astonishing. The set time had come, and God's people everywhere proved themselves worthy of the trust committed to their charge.

In 1787 there were more than 200,000 children receiving instruction at the hands of several thousands of teachers in the Sunday Schools of our land. Lancashire, ever in the van of progress, was to the front in the good work, and Methodism, prompted and encouraged by the wise counsels of its founder, was vieing with other churches for the foremost position in the education of the young. In 1786 five hundred and fifty children were taught in the Methodist Sunday School at Bolton ; and two years later Wesley thus speaks of it in his Journal. Sunday, April 20th : " At eight and at one the house at Bolton was thoroughly filled. About three I met between nine hundred and a thousand of the children belonging to our Sunday Schools. I never saw such a sight before. They were all exactly clean, as well as plain, in their apparel. All were serious and well behaved. Many, both boys and girls, had as beautiful faces as, I believe, England or Europe can afford. When they all sung together, and none of them out of tune, the melody was beyond that of any theatre ; and, what is the best of all, many of them truly fear God, and some rejoice in His salvation." The Blackburn Methodists in 1787 followed the

example of their Bolton brethren, and commenced a Sunday School, the first in the town and one of the first in this district. In 1788 an attempt was made to establish one at Haslingden, but it met with only partial success. The first successful one was begun in 1796, at Widow Nuttall's, of Hartley House, near Haslingden. Some of the rules and regulations of these early Sunday Schools were very unlike those of the present day. It was customary in many schools to appoint a master to take the general charge, as in an ordinary day school, and to pay him a salary of half-a-crown a week, for which he was expected to be responsible for the efficiency of the teaching and the discipline of the school. In addition to him there were under-masters and assistant-masters, numbering sometimes as many as sixty, and even eighty in a large school. As may be imagined, the management of these schools was of a very varied character. In some, writing was taught as well as reading ; in others, reading only was allowed. The rules framed for the management of the first school in Haslingden have been preserved, and are thus styled : " Articles to be observed by the masters and scholars of the Methodist Sunday School in Haslingden." They are dated 1790. These rules state that fines, usually sixpence for each offence, would be levied on the masters and overlookers of the school for absence or want of punctuality in attendance upon their duties. That no unmarried master would be allowed to take in any girls above twelve years of age. That no scholar would be admitted into the

school to write, as only reading would be taught ; and that no woman was to be a teacher in the school, unless admitted by the committee.

The first Sunday School in Accrington was commenced in a cottage in the Higher Fold, and was in connection with St. James's Church. Its superintendents were paid 2s. per day for their services. The Baptists next commenced a school in their chapel at Machpelah, either in the year 1805 or 1806. In the latter year the Union Street Sunday School was established. Owing to the heavy debt on the chapel it was impossible to erect a building for its separate use, and therefore the scholars were taught in the chapel. A committee of five members was formed to superintend and take charge of the new branch of Christian labour, and was composed of the following :—Chairman, Abraham Heyworth ; treasurer, Hartley Davy ; secretary, Robert Clegg ; librarians, Thomas Holding and Richard Lord. The superintendents and teachers were all voluntary workers.

The irksomeness of conducting a Sunday School in a place built specially for preaching purposes was keenly felt by the committee, and at last an upper room of a building, which still stands behind the present premises, and now known as the Old Club Room, was taken for the school. The change was made on the 15th of September, 1811. This arrangement continued for six years, and then gave place again to the old system. With an increasing school, this could only be considered a temporary change, and better provision for

their comfort was considered a necessity. In 1824 the trustees placed at the disposal of the committee the large room which had been formed over the two cottages standing between the chapel and the part of the old workhouse that was still devoted to that purpose. The boys were now located in the upper room, whilst the girls were still taught in the chapel. A long staircase, built along the high workhouse wall, was the outer means of communication with the school-room. For this additional accommodation the trustees advanced the Sunday School rent from £4 to £5. As the school increased in numbers the work of the committee grew more burdensome, and more than what they could efficiently fulfil. It was accordingly decided to increase the number to eleven members, in addition to the ministers of the circuit. At the annual meeting of the teachers, held on the 2nd of March, 1828, the following persons were elected on the committee:— President, Rev. Richard Crowther; vice-president, Rev. John Shaw; superintendents, Hartley Davy (treasurer), Robert Clegg, Benjamin Hall, Abraham Birtwistle, William Davy; secretaries, Michael Bent, David Heyworth; and Messrs. John Hindle, Henry Hoyle, Abraham Sutcliffe, and William Barlow. The school during the next thirteen years experienced no remarkable changes; its history was quiet and uneventful; steady progress was the chief characteristic of the period. The only records we can find are those pertaining to tea parties and processions. These records are interesting, inasmuch as they furnish us in one or two

instances with the names of the teachers and scholars, who attended the tea meetings, and also reveal to us the good feeling that existed at Union Street towards the workers in other schools. The following is a list of the committee and teachers who took tea on the 1st of January, 1830:—

## COMMITTEE:

JAMES DAVY,	HARTLEY DAVY,
BENJAMIN HALL,	WILLIAM DAVY,
JOHN HINDLE,	ABRAHAM SUTCLIFFE,
PETER LIGHTFOOT,	ROBERT SUTCLIFFE,
GEORGE SUTCLIFFE,	JOSEPH ORMEROD.
WILLIAM BARLOW,	

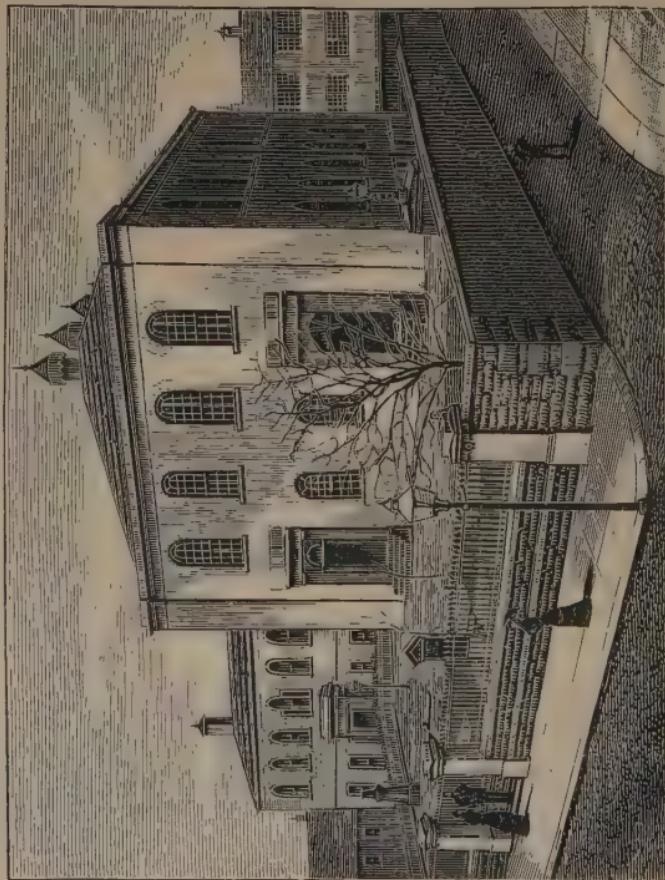
## TEACHERS:

HENRY HOYLE,	MARY TASKER,
BENJAMIN HOWARTH,	DAVID HARWOOD,
THOMAS LIGHTFOOT,	HENRY HINDLE,
WILLIAM DAVY, Jun.,	JOHN CRONSHAW,
WILLIAM LIGHTFOOT,	NICHOLAS WADDINGTON,
JABEZ CLEGG,	RICHARD STUTTARD,
JOSEPH HOLDEN,	ANN HOLDEN (of John's),
ANN DAVY,	ANN TATTERSALL,
ANN HOLDEN (of George's),	ANN LIGHTFOOT,
NANCY LANG,	MARY ANN ENTWISLE,
MARY HOWARTH,	SARAH DAVY,
MARY APPLEBY,	PEGGY SUDDERS.

The cost of the tea for the above thirty-five persons will be seen from the following bill:—

	s.	d.
20 lbs. of Flour, baked into Bread	4	4
$\frac{1}{4}$ Ib Green Tea	2	0
$\frac{1}{2}$ lb. Black Tea	1	6
4 lbs. Sugar	3	8
6 lbs. Butter	4	7
Candles, $6\frac{1}{2}$ d.; cream, 1s.	1	$6\frac{1}{2}$
 Total cost	 17	 $7\frac{1}{2}$





Union Street Chapel.

The next record gives the names of 208 scholars who attended the tea party held on August 6th, 1830. The provisions cost the moderate sum of £1 19s. 3d.

The Coronation Day of William IV. (September 8th, 1831) was loyally kept in Accrington, one item in the day's programme consisting of a tea in the Union Street School, to which about 100 Baptist and Wesleyan teachers sat down. This friendly intercourse between the teachers of different churches was on several occasions repeated, and the meetings were of the most interesting and encouraging character. The Green Haworth scholars and teachers were also not unfrequently invited to join the Union Street School in processions and subsequent tea meetings.

Again, on the Coronation Day of Queen Victoria (June 28th, 1838), each school in the town made it the occasion of a grand procession through the principal streets. One peculiar feature in the day's proceedings, and which illustrates very strikingly the character of "the good old times," was the arrangement made for supplying the scholars at a certain point in their route with refreshment, in the shape of ale and porter. The Union Street scholars were thus *regaled* in New Street, now known as Warner Street. We are happy to say that this objectionable form of "treat" has never been repeated. Medals in honour of Her Majesty's coronation were freely distributed to the scholars of the various schools.

On Sunday, October 27th, 1839, the Centenary of Methodism was celebrated by a united procession of

the Union Street and Huncoat scholars. The processionists, to the number of 560, were presented with medals.

During this period recitations by the scholars became very popular and attracted large audiences. These were given in the chapel, and often formed the sole entertainment for the evening. On one occasion fifty-four recitations were gone through, a number that in these days would be considered a terrible infliction and trial of one's patience. Lengthy programmes were however fashionable forty years ago, and were not confined to entertainments. At the annual meeting, held at Union Street on January 2nd, 1839, speeches were delivered by the following officers and teachers: Messrs. Hartley Davy (chairman), Wm. B. Davy (who read the report), Peter Bradley, Thomas Law, John Hindle, Robert Baxter, J. E. Lightfoot, James Kirkbright, James Howarth, Wm. Hutchinson, Rob. Hodgen, Henry Hindle, Abraham Haworth, John Cronshaw, Hartley Davy (Jun.), John Sutcliffe, Wm. B. Davy, Jos. Lang, George Sellars, John Whittaker. The meeting closed at eleven o'clock.

In consequence of the overcrowded state of the school in 1840, the trustees purchased a further portion of the old workhouse, and enlarged the schoolroom by the addition of a considerable part of the third story of that building. The purchase was effected on the 18th of March, 1840, for the sum of £137 17s. 1d., and possession was taken in November of the following year. Although this increase of ac-

commodation greatly relieved the committee, yet the age of the building and the unsound state of the timber were drawbacks that qualified their satisfaction. It is said that on one occasion, when a large audience was listening to a lecture delivered in the school-room, a beam gave way and the floor subsided several inches. The noise so terrified a workhouse patient in one of the rooms below that he speedily rushed from his bed into the yard. The prudence and ready tact of the promoters of the meeting prevented a precipitate rush to the door.

The annual report of the school for the year 1844 shows that there were on the rolls 74 male and 21 female teachers, a total of 95, and 210 girls and 191 boys, or 401 scholars. The average attendance is stated to be 330, a remarkably high number, especially when compared with the averages of schools at the present day.

In May of the same year the trustees decided to erect a new chapel and school, and during several of the following months they anxiously and patiently discussed the adaptability or otherwise of the schemes presented to them for their consideration. For a time it was an open question whether to erect a chapel with the school underneath or to build both on separate sites. They eventually decided upon the latter plan at their meeting held on the 20th of January, 1845. On the 17th of May the room over the Madder Mill was rented for service and school purposes during the erection of the school, although it was not until the

following January that Mr. Hacking's tender for the masonry and woodwork was accepted. When the school was reared the woodwork was re-let to Mr. Waddington, of Padiham, for £150. The school was opened in June, and in the following September a bazaar and tea party were held in it, and realized a sum of £122. Nine years passed away, and again the trustees were reminded by the Sunday School Committee that the building was too small. As the result of many meetings and discussions, it was finally resolved to pull down the school and erect a two-storied building, the School Committee agreeing to raise the greater portion of the cost. The enlargement scheme was viewed with such favour by the friends that at the tea meeting held on February 16th, 1856, when subscriptions were solicited for the Building Fund, the cheering sum of £736 was at once promised. The June Quarterly Meeting heartily approved of the project and gave its sanction, but it was not until May, 1858, that the work actually commenced. Until the building was ready for occupation the younger scholars were taught in the chapel vestries, and the elder scholars in the room over the Madder Mill. In December, 1858, the scholars took possession of the new school, and every arrangement was made by the committee to ensure the comfortable working of the institution and render it still more effective in its mission. At this date the school rolls contained the names of 715 scholars, consisting of 398 girls and 317 boys. To clear off the remainder of the debt on the premises, whose cost had exceeded

£1,100, the teachers decided to hold a Bazaar and Exhibition in the school, and every exertion was put forth to make it a success. Although in a pecuniary sense it failed somewhat in its design, yet the exhibition, in its varied objects and the spirited manner displayed in bringing it before the public reflected the greatest credit upon its promoters. As a technical exhibition and museum combined, it was the first of its kind held in Accrington, and from the 4th to the 25th of April, 1859, it attracted very many visitors.

The last alteration in the school was at Christmas, 1877, when the vestries in the upper room were enlarged, and the walls of both rooms wainscotted, at a cost of £300, the major portion of which was subscribed by the teachers and scholars.

In connection with the school there are various auxiliaries that have for their object the training of the young in the virtues of thrift, sobriety, and self-denial. The Sick Club, founded in 1835, the Band of Hope Society, established in April, 1861, and the Juvenile Missionary Association, commenced in June, 1869, are doing excellent work, and are testifying to the earnestness of many scholars and teachers, who are living not for themselves alone, but to promote the happiness of those around them. They are following in the steps of many noble men and women who are now reaping their reward. Who can calculate the good that has been accomplished by the workers of the past? It is not Accrington alone that has been benefitted by the instruction that has been given in the school since its

establishment seventy-seven years ago; the world at large is brighter and purer to-day, because of the numerous men and women, scattered through many lands, who are now teaching others the same grand truths that they themselves were taught in the Union Street Sunday School. The present teachers have much to encourage them. They have fewer difficulties to contend with than their predecessors. They have premises better adapted for educational purposes; greater and more varied stores of information at their command, and a more intelligent class of children to instruct. If they are only faithful in their stewardship, greater wonders shall yet be wrought, and mightier influences shall go forth into the world, that shall help still more to make this world an Eden, like the Eden above.





## UNION STREET DAY SCHOOL.

**T**HE first attempt to impart a secular education to the young people who attended the Union Street Sunday School was made in 1828, when a night school was established, and Mr. Gill was engaged to teach writing on Tuesday evenings. Five years later, two evenings in the week were devoted to the same object, and the management of the school was undertaken by Messrs. Riley and B. Stuttard, assisted by several of the teachers. In 1843 a further step was taken by the engagement of Mr. Gill as the teacher of a day school, the committee agreeing to supplement the fees of the scholars by a sum sufficient to allow him a salary of one guinea per week. This arrangement was continued until the demolition of the old school in 1845, when Mr. Gill again reverted to his former position as private teacher. The night school had in the meantime been carried on as usual, and had received the cordial support of the teachers. It now received a new impetus, and this was further strengthened by the encouragement which the Quarterly Meet-

ing gave to institutions of this kind. At the meeting held at Haslingden, March 26th, 1846, the attention of Sunday School Committees was drawn to the importance of imparting a secular education to the scholars of their various schools, and the following resolution was unanimously passed: "That the Sunday School Committees of the circuit do establish night schools, one or two nights in the week, for the purpose of teaching writing, arithmetic, &c., to the Sunday School children." In accordance with that recommendation, night schools were established in connection with the majority of the schools in the circuit, and in many cases afforded the scholars the only opportunity for self-improvement which their circumstances allowed. Great praise is due to the workers in these schools, inasmuch as their services were freely given, and often carried on under great disadvantages.

In the year 1854 the Union Street Committee again decided to establish a day school, and encouraged by a visit from Mr. Armstrong, the inspector appointed by the Wesleyan Education Committee, recommended the trustees to take some action in the matter. The latter granted the use of the school for that purpose, and a donation of £15 from the Education Committee, together with subscriptions amounting to £56, enabled the Sunday School Committee to provide the school with the necessary furniture. The school was opened on the 6th of January, 1856, under the charge of Miss Winter, and on the second morning an attendance of 75 infants assured the committee of success. The

committee retained their office until April, 1857, when they resigned their charge into the hands of the trustees, who at once appointed the following committee to undertake its supervision :—Messrs. J. E. Lightfoot, Peter Lightfoot, Jabez Coulthurst, W. Davy, W. B. Davy, H. Davy, W. Barlow, R. Chippendale, R. Whipp, R. Parkinson, T. Butterworth, J. Riley, J. Cronshaw, and J. Ellis. In 1861, after considerable discussion, the use of the upper room was granted by the Sunday School Committee and in consequence, two departments were formed, the infants occupying the lower room, and the older scholars the upper room. The following teachers have had charge of the schools :—Mistresses: Misses Winter, Edgeller, Jackson, Butcher, and Burn, and Mrs. Walmsley. Masters: Messrs. Birkett, Harris, Edwards, and Hargreaves.

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This history would be incomplete if reference was not here made to three agencies that are highly educational in their aim, and are deserving of all the support that can be accorded to them.

The Circuit Sunday School Union, established in 1867, has rendered excellent service to the various schools by infusing a spirit of healthy rivalry amongst them, and by promoting a greater freedom of intercourse amongst the teachers.

The Juvenile Missionary Association is also a circuit organization, although at first its operations were confined exclusively to the Union Street and Wesley

Schools. Since its establishment in 1869 the collectors have raised in half-pence the noble sum of £1,140 3s. 8½d.

The Young Men's Christian Association, which devotes its energies principally to mission work, has done a quiet but useful work in the town. The Ragged School and the Cambridge Street Mission have both been benefitted by its labour. Would that there were more young men in its ranks !





## WESLEY CHAPEL.

**W**ESLEY Society is a branch from Union Street, and its origin is soon told. Shortly before the removal of the Rev. W. G. Duncan from Accrington in 1861, a committee was formed for the purpose of presenting him on his departure with a testimonial, as a token of the good wishes of his many admirers. At one of the meetings of the Committee, it was stated by Mr. Bernard Stuttard that all the sittings in the Union Street Chapel were let, and that through lack of accommodation, many persons whose interests led them to settle in the town, were being lost to Methodism; and to meet the difficulty, he suggested the erection of a Chapel and School in the neighbourhood of Manchester Road. The idea was favourably received, and after much consideration by an influential Committee, the initiatory step was taken on the 18th of January, 1863, by the commencement of a Sunday School in the top room of the "Old Madder Mill," now known as the Volunteers' Drill Room. Messrs. Thomas Butterworth

and William Cronshaw were appointed the first superintendents, and their authority was upheld by a large and energetic staff of teachers.

The first preaching service was held on the same day the new branch being designated "Manchester, Road" on the circuit plan; this title afterwards gave place to that of "Spring Gardens," which likewise disappeared in 1866, when the name "Wesley" was adopted.

Much trouble and disappointment attended the search for a suitable site for the new building, but at last, the plot of land on which the Chapel now stands, with the cottages upon it, was purchased from Mr. William Walmsley for the sum of £746. After deciding to erect a Chapel forthwith, the important question of ways and means engaged the attention of the Committee, and necessarily caused much anxiety. It had already been arranged that the Foundation Stone of the new School at Antley should be laid on Good Friday (March 26th), 1864. It was thought therefore by the friends that if the two undertakings could be brought before the members of the congregation on the same day, the interest would be considerably augmented. Accordingly, it was resolved to hold a public meeting at the Union Street Chapel, on the evening of Good Friday, when the sympathies of the friends could be enlisted on behalf of both objects; although, of course, chiefly for the Abbey Street Chapel scheme. It was stated at the meeting that the estimated outlay on the Chapel and School would be close upon

£5,000, and that of the sum promised that evening, £250 would be devoted to the erection of the Antley School. The scheme was most heartily received, and in response to the invitation to subscribe to the building fund, liberal promises poured in from all sides. As the happy and successful result of that meeting, and subsequent private appeals, the subscription list showed promises to the amount of £2,500, and included the following among other subscriptions—Mr. Lightfoot, £1,000 (increased to £1,125); Mr. Rhodes, £400; Mr. B. Stuttard, £100; Mr. J. Riley, £50; Mrs. Davy, £25; Mr. Howard, £50; Mr. T. Lightfoot, £25; Mr. W. Lightfoot, £25; Mr. Newton, £25; Mr. W. Smith, £75; Rev. W. Sugden, £40; Mr. Stott, £50.

The work was now carried on in earnest. At the request of the Committee, Mr. Henry Macaulay, Architect, Blackburn Road, furnished a design for the new building, in the Italian or Lombardic style of architecture, and this met with its approval. The different portions of the work were then let by tender to the following contractors—Mason, Mr. William Redman, of Huncoat, who, however, was soon succeeded by Mr. John Wilkinson. Joiner, Mr. John Riley, of Accrington. Glazier, Mr. Richard Wolstenholme, of Enfield. Slater, Mr. Richard Holden, of Accrington. Plasterer, Mr. Robert Hodgson, of Oswaldtwistle.

When the mason's work had proceeded as far as the base of the Chapel, the ceremony of laying the Corner Stone took place. On the 14th of April, 1865, this pleasing duty was creditably discharged by Miss Emma

Grace Lightfoot, of Quarry Hill; and the address was delivered by the Rev. William Jackson, Governor of Didsbury College, who was supplying the place of the Rev. W. L. Thornton, President of the Conference, whose engagement to be present had been unfortunately cancelled by death. Scarcely was the School ready for occupation, when the removal took place, and on January 21st, 1866, the opening was celebrated by two sermons preached by the Rev. William Bunting. The collections amounted to £78 18s. 5d. On Thursday, April 26th, the Chapel was formally opened for public worship—the Rev. John Hannah, of Didsbury, preaching in the afternoon, and the Rev. F. Greeves, of Bradford, in the evening. On Sunday, April 29th, the pulpits of the two town Chapels were occupied by the Rev. John Farrar, Secretary of the Conference; the Rev. W. Sugden, of Accrington (who preached in the afternoon), and the Rev. Thomas Llewellyn, of Birkenhead. Again, on Thursday, May 3rd, the Rev. Samuel Coley, of Birmingham, preached in Wesley Chapel, in the afternoon and evening. The opening services were brought to a close on Sunday, May 6th, when the Rev. John Bedford, of Manchester, and the Rev. John Gostick, of Hull, preached alternately in the two Chapels; and the Rev. W. H. Wylie, Baptist Minister, of Accrington, held an afternoon service. The collections realized the magnificent sum of £620 14s. 2 $\frac{1}{2}$ .

In the following year the chapel harmonium was replaced by a handsome and sweet-toned organ built by

Mr. Wadsworth, of Manchester, at a cost of £490. The instrument was opened on the 19th of April, 1867, by Frederick Archer, Esq., of London.

When the Building Account was closed in October, 1868, it was found that the total cost of the edifice and organ had amounted to £7,136, and that there remained a debt of £1,100. As this threatened to be a disagreeable encumbrance, Mr. Lightfoot and his estimable wife gave £550 towards the clearance of the debt, whilst the General Chapel Committee lent a further sum of £550, on the condition that it was repaid without interest in ten years by half-yearly instalments of £27 10s. The last instalment, we are pleased to say, was paid in 1879.

The Chapel is computed to contain seat accommodation for 835 persons.

The classes at Wesley were constituted a separate society in January, 1869, when Messrs. J. E. Lightfoot and William Cronshaw were appointed the Society Stewards.

Soon after the Wesley friends had settled comfortably in their new premises, they decided to complete their educational machinery by the establishment of a Day School. The Sunday School Committee resolved to undertake the responsibility and management of this new sphere of action, and actively commenced their duties by opening a Day School on the 18th of January, 1868. In 1870, the usefulness of the institution was augmented by the erection of a separate building for infants, at a cost of £200. In the following year the

Infant School was commenced. An additional vestry, costing £117, built in 1876, met a decided want of this very interesting department of day school education. Miss Norman and Mr. J. H. Binns are the respective teachers of the Infant and Mixed Schools.

Since the erection of the Chapel, considerable improvement has taken place in its surroundings. When the cottages purchased from Mr. W. Walmsley were pulled down to make room for the chapel, three other cottages belonging to the heirs of Mr. William Booth were left standing. As the property was old, and fast going to decay, it detracted very much from the appearance of the Chapel. The Trustees therefore decided to purchase the land and cottages, and thus to obtain not only the right of clearing away an eyesore to all admirers of the Chapel, but also a suitable site for the erection of a lecture room and vestries at some future date. Negotiations went on for many months, but at length they resulted in the acquisition of the property for £700. No sooner was this done, than the Treasurer, Mr. Lightfoot, erected at his own cost, a wall enclosing the Trust property on that side, and also made a new road to the schools; both improvements costing £165.

In 1876, the Syke Street property was purchased by Mr. Lightfoot, for £800, and presented to the Trustees.

The vestry accommodation of the school was increased in 1878, by the erection of two class-rooms one on each side of the rostrum; this was accomplished by an outlay of £97. In the same year an organ, costing £135,



Wesley Chapel.



was presented to the school by Mr. Lightfoot, with the view of improving the singing.

In 1874, Wesley Chapel tower was rendered an object of more general interest to the town by the addition of a public clock. A committee of gentlemen, residing in the neighbourhood of the Chapel, took the matter in hand, and provided a clock, which for excellence of workmanship and regularity of time, is a credit to the town. A contract was entered into with Messrs. W. Potts & Son, of Leeds, to supply an eight-day clock with four dials, each four feet in diameter, for the sum of £125. The bell, weighing 336lbs., was supplied by Messrs. Entwistle and Kenyon, Ewbank Works, Accrington. The total expense was £235 10s., and the whole was raised by subscription. The clock is held in trust by the Wesley authorities for the benefit of the public of Accrington. We now come to the latest improvement of the Trust property effected by the Trustees, and one that had been uppermost in their thoughts for several years, viz: —the erection of a medium-sized room with vestries attached, that would suitably accommodate the ladies' sewing meeting, the week-night service, and the quarterly meeting. At the Trustees' meeting held June 11th, 1880, it was resolved to build on the site of the old cottages, rooms suitable for the above purposes; and, as an encouragement, Mr. Lightfoot promised the noble sum of £500 towards the cost. As the total expense was estimated to reach £900, it was decided to raise the remaining sum by means of a Bazaar in the

following December. The corner stones of the new building were well and truly laid on the 4th of Sept., by Mrs. Dr. Clayton and J. E. Lightfoot, Esq., and the Rev. Marshall Randles, the Chairman of the Bolton District, followed with an appropriate address. After the ceremony, the Committee, the members of the Sewing Meeting, and the Sunday School workers, took tea together, and encouraged each other in the work they had so auspiciously commenced. The Bazaar, opened on the 29th of December, by Sir U. Kay-Shuttleworth, Bart., passed off successfully and pleasantly, and realised a clear profit of £300. The total cost of the new rooms, the design of which was furnished by Mr. Jonas Turner, amounted to £1,400.

Although a period of only sixteen years has elapsed since the Wesley friends took possession of their new premises, yet such marvellous success has attended their labours, and so munificently have they been assisted by their Treasurer, that to-day their Trust property, acquired by an expenditure of £10,000, is the most valuable in the circuit. Nor has their prosperity been material only. In addition, their membership, the second in the circuit, their grand array of Sunday Scholars, their flourishing Day School, as well as other auxiliaries of successful work, all testify to the substantial progress that is being achieved under heaven's blessing, by a host of patient and faithful workers.



## ANTLEY CHAPEL.

**T**HE first effort to establish Methodism at Antley was made in 1859, when services, conducted by the local preachers, were commenced at the house of Mr. Frank Tasker, at Church Bridge. The attempt proved a failure, and showed that success of a lasting kind could only be obtained through the instrumentality of a Sunday School. The need of such an institution in that district was plainly shown at the Teachers' Meeting, held at Union Street on the 3rd of December, 1862, and action was promptly taken, by the appointment of five of their number to co-operate with a similar number of teachers from the Mount Pleasant School in securing a plot of land in Antley Lane, whereon to build a school. Through the kind mediation of Mr. Lightfoot, a suitable site affording sufficient space for a chapel as well as a school, was purchased from F. Steiner, Esq., for the sum of £340. On the appointment of the Building Committee in December, 1863, Mr. Lightfoot generously made them

a gift of the land, and encouraged them to commence operations at once. On Good Friday, March 25th, 1864, the Union Street and Mount Pleasant Scholars and friends walked in procession from their respective schools to Antley; and the first public act in connection with the new building was performed by J. E. Lightfoot Esq., who laid the chief corner stone, whilst the Rev. Michael Johnson, of Bacup, delivered the customary address. The interest in the movement was further intensified and strengthened by a public meeting held in the evening of the same day at Union-St., and also by a similar meeting held on Easter Monday, at Mount Pleasant, each of the two places promising to raise £250 towards the cost. The total outlay was £727. A school was opened on the first Sunday in July, and many volunteers were present from the parent schools to help in the work of organisation and teaching. This assistance was continued until 1867, when the staff of the school was considered sufficiently ample to justify its withdrawal.

Preaching services were held for the first time on the 12th of June, 1864, when Messrs. R. Parkinson and James Kirkbright officiated. For a few months the new centre of Methodist influence was known on the circuit plan under the name of "Church;" but this afterwards gave place to the name it now bears.

The prudent forethought of the promoters of the cause at Antley was soon made manifest in the rapidly increasing congregation and school, and further action became necessary. Recognising this fact, a meeting

of the Union Street, Wesley, Mount Pleasant and Antley Trustees, was held at Antley, on the 23rd of October, 1868, the Rev. J. Priestley in the chair, and a resolution was passed, declaring it to be the opinion of the meeting that it was desirable to erect a new chapel at Antley, and recommending the Antley Trustees to take into consideration its practicability. Encouraged by this declaration of opinion the friends entered heartily into the project, and obtained liberal promises of support. A plan of the chapel in the Italian style of architecture was prepared by Mr. W. Waddington of Padiham, and accepted by the Committee. On March 5th, 1870, the Corner Stone was laid by J. E. Lightfoot Esq., and on the 20th of May in the following year, the chapel was opened by the Rev. John Farrar, the President of the Conference. The handsome building was completed at a cost of £2848.

In August, 1873, the school premises were enlarged by the erection of several very commodious vestries, at a cost of £460.

Sixteen months passed away of quiet but satisfactory progress, and the exertions of the friends were all directed to the raising of the necessary funds for the purchase of an organ for the chapel, when a terrible calamity cast its shadow over them. On the morning of Sunday, the 17th of January, 1875, a day never to be forgotten by the Antley Methodists, the chapel was discovered to be on fire. The alarm was quickly given, and the Accrington fire-brigade and several local fire-engines were soon on the spot; but owing to a serious

delay, arising from the difficulty of obtaining water, the firemen were powerless to arrest the spread of the flames ; and at 5 o'clock the fire had complete mastery of the building. Thousands of spectators witnessed the destruction of the sanctuary of God's people. At 9 o'clock when the fire was extinguished, the four walls blackened with smoke were all that was left of that once beautiful structure. Subsequent investigations showed that the fire was due to the contact of wood with one of the pipes of the heating apparatus. This was a dreadful blow to the Antley society ; but cheered by the sympathy of many friends and encouraged by the compensation to be received from the Insurance Society, they immediately undertook the work of restoration. This was effected at a cost of £1429. The Connexional Insurance grant of £1150, and subscriptions amounting to £265, cleared off this expenditure with the exception of £14, which however soon disappeared from the Treasurer's account. The chapel was again opened in November, 1875, the ministers officiating being the Revs. C. Garrett, W. L. Watkinson, George Charter, and John W. Morris.

The long cherished desire of the choir and congregation was at last gratified, by the purchase of an organ built by Messrs. E. Wadsworth & Bro., of Manchester, at a cost of £329 10s. od., and opened on Thursday, February 15th, 1877, by Dr. Spark, Organist to the Leeds Corporation. Sermons in aid of the Organ Fund were preached on the two following Sundays, by the Revs. W. N. Milnes and G. Dickenson.

In 1864, the scheme of educative influences contemplated by the friends, was completed by the establishment of a Day School. This branch of their work prospered to that degree that the managers were compelled by the Education Department to provide additional accommodation for the infants. A neat building for their separate instruction was accordingly erected in 1881, at a cost of £530. Mr. C. L. Smith and Miss E. Nuttall have the supervision of these useful auxiliaries to the Methodist work at Antley. We feel assured that the society has a bright and prosperous career before it.





## SCAITCLIFFE SCHOOL-CHAPEL.

**S**O great had been the increase of population in this district that it was considered by some of the Union Street Teachers as an indication of another opening for aggressive work, and a call to duty in that part of the town. As a commencement, cottage services were held; and when these showed signs of success, the aid and countenance of the Quarterly Meeting were invoked. The new scheme was received with favour, and permission given to rent a room on the ground floor of the building in Richmond Street, now owned by Mr. Ashton Taylor. The opening sermons were preached on the 3rd of December, 1871, by the Rev. Stephen Forrest, in the new room in the afternoon, and in the evening at Union Street. On the following Sunday afternoon, six teachers and twenty-eight scholars were present, and formed the nucleus of the present very successful Sunday School. The perseverance and tenacity of purpose that characterised the

founders of this school (Messrs. Parkinson, Rawcliffe, Halsall, Whittaker, Duckworth, Haworth, and Kemp), are worthy of imitation by all pioneers of Christian progress; and in the future, no grander or more enduring monument will perpetuate the lives of these humble workers than the Scaitcliffe Sunday School.

The room in Richmond Street became in time uncomfortably filled with Sunday scholars, and larger premises were necessary. It was ultimately decided by a Committee appointed for the purpose, to build a School-Chapel on a plot of land in Hannah Street. The plan of a neat, but striking building, designed by George Baines, Esq., Architect, was approved; and on the 1st of July, 1876, the foundation stones were laid by Mrs. Coulthurst and J. E. Lightfoot, Esq., in the presence of the Union Street and Hannah Street Scholars and numerous friends. The building, which was 36 feet long by 36 feet broad, cost £1,250, and was opened on the 18th of March, 1877, by the Rev. Samuel Coley, who preached two impressive sermons in aid of the Building Fund. The services were continued on Good Friday, by the Rev. J. H. Sholl; the total proceeds realising £76.

When five years had passed away, it was found that the building had become too small for the work in hand; and during the summer of 1882, the school-room was enlarged to the extent of 24 feet, at a cost of £300. The re-opening sermons were preached by the Rev. Wesley Brunyate, of Halifax, on Sunday, August 20th, 1882.

If the same steady perseverance and nobility of aim are manifested in the future, as have been shown in the past, and which at present mark the Band of Hope and other auxiliaries in connection with the place, we have no hesitation in predicting a very prosperous career for this latest development of Union Street mission work.





## CAMBRIDGE STREET SCHOOL-CHAPEL.

**H**IIS prosperous society owes its origin to the interest taken in the people of Hillock Vale by Mrs. Bunting and Mrs. Prescott, during the time their husbands were stationed in the circuit. Mothers' meetings were conducted by them, in addition to a regular system of visitation. The Wesleyan Young Men's Christian Association, on having their attention called to the neglected condition of the inhabitants, also decided to conduct services in one of the cottages kindly granted for the purpose. The next step was to commence a Sunday School, and as this could not be carried on in a private house, a cottage was taken and fitted up July, 1879, Mr. Lightfoot generously defraying the preliminary expenses. A further change was made in July, 1880, when a newly-built house and shop in Burnley Road, affording increased accommodation and comfort, were furnished as a Sunday School and preaching room. The management of the place and the visitation of the scholars and parents were conferred

upon Mr. Tattersall Walsh, who had identified himself with the movement from its commencement; whilst the general and financial arrangements were under the supervision and control of the committee and teachers of Wesley Sunday School. The increase of scholars, and the limited space at their disposal, induced the committee to hire a large room in Burnley Road, formerly used for St. John's Sunday School. For several months previously, mission services and a Sunday School had been actively carried on in the room by Messrs. Perry and Astbury; and the two schemes were incorporated in September, 1881, and everything placed on a satisfactory basis for ensuring success. The wisdom and propriety of the step have been abundantly justified by an increase in the school and congregation; and this fact influenced the committee to enlarge their sphere of action by the erection of a School-Chapel. A suitable site at the junction of Lodge Street with Cambridge Street was secured in February, 1882, for the sum of £337 15s. 10d. The site, consisting of 1,572 square yards, affords space for the erection of a chapel at some future time, which we hope is not far distant. In March, 1882, the building committee decided upon a design for a School-Chapel, furnished by Mr. Henry Ross, Architect, in the Gothic style of architecture. In addition to the main room, 57 feet by 34 feet, there are also three class-rooms and an infants' room, 29 feet by 18 feet, forming altogether a very compact and admirable building. The ceremony of laying the memorial stones took place on

: Saturday, July 8th, 1882, and was witnessed by a great number of persons. The stones were laid by Mrs. Bunting, Mrs. James Fielden, Mr. B. Stuttard, and J. E. Lightfoot, Esq. A public tea meeting held in the Wesley School-room brought the day's proceedings to a very successful conclusion. The opening services were commenced on the 25th of January, 1883, by the Rev. Wesley Guard, of Cork, and were continued on the two following Sundays by the Revs. Marshall Randles and George Dickenson. In the afternoon of both days the pulpit was occupied by the Rev. Charles Williams and James Barlow, Esq., of Accrington. The collections realised £159 10s. The whole cost of the building and land was £2,000.

To this latest and very promising offspring of Accrington Methodism, we say "God speed."





## RAGGED SCHOOL.



CONVERSATION that arose at the Union Street Teachers' Meeting, held on October 2nd, 1865, led to the formation of this interesting and eminently successful department of Accrington Methodism.

It was there stated by the Sunday School Visitors and others, that many of the children who most required their help, and whose moral and spiritual condition they were most anxious to improve, refused their invitations to come to school, and frequently adduced as their reason the raggedness or scantiness of their attire.

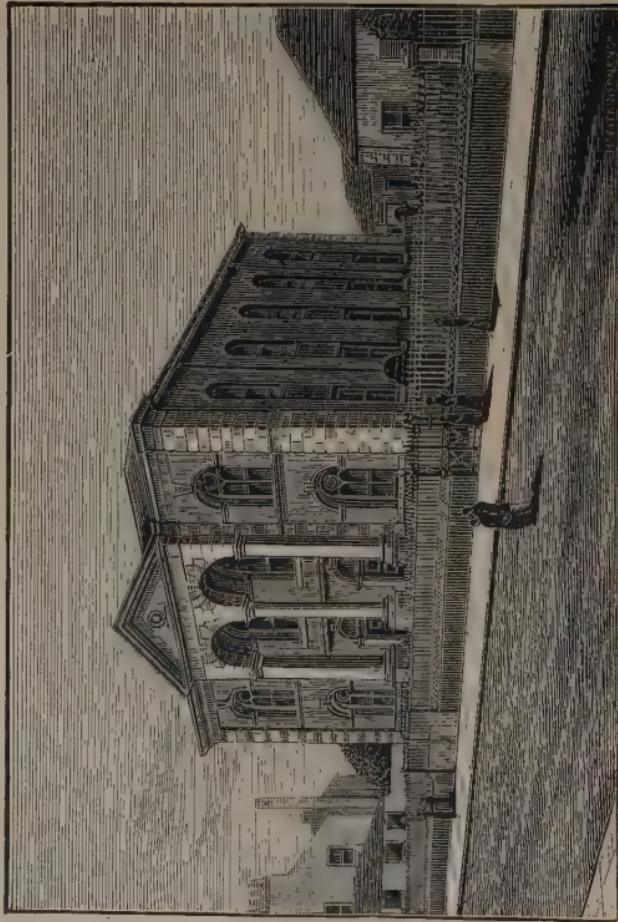
The parents also alleged a similar reason for neglecting to attend a place of worship. It was then suggested that a school specially established for the religious instruction of the ragged children of the town would be productive of the best results, and secure the sympathy and support of all Christian workers. The conversation assumed a practical form, and resulted in the appointment of a committee, consisting of Messrs. W. Smith, Hollis, Langstaffe, R. Bradley, Wilkinson,

and C. Cronshaw, who were authorised to take a room for six months, and to undertake the management of the school. As the neighbourhood of Black Abbey was deemed the most suitable for such a school as they contemplated, the Assembly Room of the Co-operative Stores, in Oak Street, was hired, and a Sunday School commenced on the 22nd of October, 1865. The attendance on the first day fully justified the action of the friends. In the morning 62 children, belonging mostly to the poorer class, put in an appearance; and the number was increased to 124 in the afternoon. At the next meeting of the Union Street teachers, held on October 30th, the following officers were appointed: superintendents—John Riley and John Wilkinson secretaries—Adam Holland and John Foulds; visitors—Richard Bradley and James Bentley; treasurer—John Wilkinson. Sixteen teachers were also appointed to the classes. Messrs. Riley and Wilkinson retained their joint position as superintendents until January, 1883, when death separated them, and called the former to his reward. A never-ceasing interest in promoting the prosperity of the school, has characterised the lives of both superintendents; and whether through good report or bad report they have right loyally stood at their posts, and encouraged their fellow workers in their arduous and self-denying labour of love.

As time passed on, and the school continued to prosper, the inconveniences arising from the use of a hired room were felt to be a serious hindrance to the successful working of the institution; and this feeling

was strengthened when the school was transferred to the old Madder Mill in Manchester Road, whilst the Assembly Room was undergoing alterations. A building of their own was ardently desired; but many months of patient waiting were to pass by before the realisation of their wishes. A start, however, was made in April, 1866, when Mr. W. Cronshaw was appointed to ascertain if a suitable site for a school-room could be obtained in the neighbourhood of Black Abbey. Further progress was made in October, when a committee consisting of Union Street and Wesley teachers was formed for the purpose of superintending the erection of a building on a plot of land purchased from Mr. Jacob Lang, situated in what is now called Jacob Street. Fifteen months, however, elapsed before the committee appealed to the Quarterly Meeting for its sanction, which however, was granted in the form of the following resolution: "That this meeting recommends the Ragged School Building Committee to take steps for the erection of a school-room to be erected in conformity with the requirements of the Chapel Building Committee, and secured to the Connexion." Subscriptions were now solicited and cheerfully promised, the committee being especially gratified by the liberal contributions they received from the various religious denominations of the town. Churchmen, Baptists, and Swedenborgians, showed their sympathy with the undertaking by contributing handsomely to the building fund. The patience of the workers was at last rewarded, when on the 10th of August, 1868,





St. Helen's Chapel.

the foundation stone of the new building was laid by Mrs. Lightfoot, of Quarry Hill; the address being delivered by James Barlow, Esq., of Croft House. The work went on smoothly until November, when an unfortunate accident, the falling of the roof, damped the spirits of the friends and seriously delayed the completion of the building. The school was opened in the early spring of 1869, when the first sermons were preached by the Rev. Joshua Priestley. The building, consisting of one large room and three small class-rooms, plainly but substantially built, was vested in eighteen trustees, and placed under the Wesleyan Methodist Sunday School Model Deed. The entire cost was £902.

Evening services for the scholars and adults of the neighbourhood, were commenced in the Assembly Room of the Co-operative Stores, on the 18th of January, 1866, when Mr. Roger Parkinson, Wesleyan Town Missionary, was appointed on the circuit plan to conduct the first service. Nine months afterwards, the service disappeared from the plan, but again made its appearance on February 6th, 1870; since which time, although subject to frequent changes in the hours of service, it has occupied a place on the Accrington Circuit plan.

A school numbering 403 scholars and teachers, and a large and attentive Sunday evening congregation, addressed by the local preachers and the members of the Young Men's Christian Association, testify to the wisdom and foresight of the originators of the school;

whilst perhaps a stronger proof is afforded by the fact that lately the building has been considerably enlarged. The whole edifice has been lengthened to the extent of eighteen feet, and now consists of a large room fifty-six feet long by thirty-six feet broad, and three commodious class-rooms. The corner stone of the new portion was laid on June 17th, 1882, by Mrs. Bunting of Quarry Hill, and the address was delivered by the Rev. T. Brookes. The re-opening services took place on the 26th of November, when the Rev. George Scott, of Bacup, officiated. The enlargement exclusive of the value of the land, the gift of Mr. Lightfoot, cost £500. Two society classes, a Band of Hope and a singing class, all of which are in a flourishing condition, furnish other tokens of success, that are rewarding the labours of an energetic and self-denying body of teachers.





## MOUNT PLEASANT CHAPEL.

**S**OON after the establishment of the Society at Accrington, a similar and successful attempt was made by the Methodists of Blackburn, at Stanhill, a hamlet which then bounded Oswaldtwistle on the north, and was noted as the residence for a number of years of James Hargreaves, the inventor of the "Spinning Jenny." In 1790, Stanhill (or Stanwell, as it is spelt in the Blackburn Stewards' book) sent the sum of 5s. as its first contribution to the Quarter-Board. To meet the wishes of several of the members who lived in Oswaldtwistle, as well as to exercise a beneficial influence upon the population of that district, preaching services were commenced in Mr. John Barlow's cottage in Warren-lane. A class was also formed, and placed under the care of Mr. Barlow. The first payment of class-money to the Blackburn Quarter-Board was on the 14th of March, 1797, and was the sum of 6s. 5d. The Oswaldtwistle Society must therefore have had its origin in the latter part of the year 1796. In those days, the row of cottages in Warren-lane, in one of

which the society met for worship, was nick-named “Treacle Row,” and singular to say, the society was spoken of at the Blackburn quarterly meetings as the “Treacle Row Society,” and under this designation it appears in the Stewards’ books. The infant society appears to have rapidly increased in numbers, for we find that in March, 1798, a contribution of one guinea was sent to the Quarterly Meeting. This prosperous condition of things did not, however, last long; several of the members left the neighbourhood, and the dark and troublous days of the year 1799 seem to have had a blighting effect upon others, so that the society was threatened with an early extinction. Three members however, nobly clung together, and successfully resisted the proposal of the authorities to abandon the place; and despite the many depressing influences, and the bitter opposition they met with from the Church party, they held on their way, notwithstanding that the name of the society disappeared from the Circuit books for nine months. In October, 1801, the society again sent a contribution of 5s. 6d. to the Circuit funds; and, as the manufacturing interests in the place extended, and induced many strangers to settle there, from that time it increased in numbers and activity. As illustrating the character of the opposition they met with, it is said that on one occasion when Mr. Joseph Crewe was preaching at the Stanhill rocks, and the congregation was assembled below, the mob encouraged by a neighbouring “gentleman,” pelted them with rubbish and stones, doing them considerable injury; but the prompt

interference of a local magistrate prevented the recurrence in the future of similar scenes of outrage.

In the course of two or three years, the services and society class were removed from Warren Lane to the house of Mr. Richard Haworth, in Duncan Square. Here again the strong spirit of intolerance evinced by the Churchmen of that day, was shown in a variety of ways. The house was often watched, and persons listened at the windows to obtain proof whereby the leading members of the Society could be prosecuted under the Conventicle Act. As a protection against this, a licence was taken, granting them permission to hold Divine Worship in the house. Even this step did not shield them from persecution. Clerical threats of a very significant but intelligible character were industriously circulated. The loss of work and banishment from the parish were to be the result of union with the sect everywhere spoken against; and all the usual measures for disturbing the services were actively employed. On one occasion a game cock was thrown among the unoffending worshippers; and in several instances they found themselves prisoners through the fastening of the doors on the outside. Mrs. Haworth was at last visited by the clergyman himself, (the Rev. J. Topping,) who with great haughtiness enquired if that was the house where those babblers were entertained. Mrs. Haworth admitted that she both received and entertained the Methodist preachers; but denied the propriety of the offensive epithet used by him, and proceeded to show that the doctrines they taught were

in harmony with the Scriptures, and were also the very doctrines which he, as a clergyman of the Church of England had engaged to teach; and concluded by inviting him to attend the next service, when he would be able to judge for himself. On another occasion he and a neighbouring clergyman disturbed a prayer meeting that was being held in another part of the village, and on being pursued by one of the congregation, proved themselves to be the swifter runners, and so escaped capture.

In passing we would remark that the early Methodism of Oswaldtwistle owed much of its stability and prosperity to the above-named Mrs. Haworth. Savingly converted in early life, she devoted herself to God's service with a faithfulness and a heartiness that were a constant stimulus to all around her. She never hesitated to suffer reproach for Christ's sake, and chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. After a faithful service of many years, God at last took her to Himself, and she passed away in the year 1837.

In 1804, the Warren Lane Society was, along with Accrington, removed from the Blackburn Circuit, and affiliated with the Bury Circuit.

During the next six years, steady progress was made by the society; indeed, so much so, that the house in Duncan Square was now too small for them, and larger premises were absolutely necessary. Just at this time, that is, in the year 1810, Mr. Fielding removed his business from Oswaldtwistle to Catterall,

and his cotton warehouse was to be sold. This was secured, and at once opened as a preaching room and Sunday School. This new centre of Methodist influence was a very plain building, whose entrance was gained by a flight of stone steps flanked on both sides by iron rails. The chapel was named “Hippings Chapel,” in consequence of its situation being immediately in front of the hipping or hopping stones which crossed the ford of Tinker brook. In the same year, the society was again with Accrington transferred to the Burnley Circuit. At the first Quarterly Meeting of that circuit, held in September, 1810, the Warren Lane Society, as it was now more euphoniously although inaccurately styled, paid as its contribution the respectable sum of 30s. Service in the new chapel was only held once a fortnight in the evening. In 1813, an effort was made by the friends to furnish the chapel more in accordance with its designation. A pulpit, a square box of stained mahogany, was placed at the south angle of the building; in front of this, was erected the singing pew, large enough to hold not only the singers, but also such instrumentalists as could discourse sweet music on the tenor and bass violins, the French horn, and the bassoon. In front of the door were arranged a few forms, whilst behind there was built a gallery, consisting of twenty-eight pews, arranged in four rows. Four of these pews were respectively occupied by James Simpson, Esq., of Fox-hill Bank; Dr. Clayton, the grandfather of the present doctor; Mr. Jonathan Haworth, and Mr. Geo. Dearden.

The room was eighteen yards long and twelve yards wide, and afforded accommodation for 400 persons. As soon as this improvement was effected, the hours of service were altered. At ten o'clock on alternate Sunday mornings, the two circuit ministers, the Revs. James Needham and Isaac Keeling, officiated in turn ; whilst on alternate but opposite Sunday evenings, the pulpit was occupied by the local preachers, including Messrs. Lang, Seed, Grimshaw, Barlow, Haworth, Kenyon, and R. Holden. In the following May, a further arrangement was made : services being planned on *every* Sunday morning, and alternate Sunday evenings.

As the heartiest services are most frequently to be found in the most unpretentious and primitive of buildings, so those who ministered the Word of Life in this chapel, soon discovered that they were surrounded by willing and appreciative hearers, whose songs of praise refreshed their hearts, and filled them with earnest longings to preach as they had never done before. Moreover the chapel walls often echoed with the voices of preachers, whose names have become household words in Methodism ; and of the place it could be said what we fear cannot always be said of some of the cathedrals of the Connexion, “This and that man were born there.”

In one of the rooms underneath the chapel, there lived Jeremiah Wolstenholme, one of the most laborious officers in connection with the place. As teacher, visitor, and superintendent of the Sunday School, his

zeal was unbounded, and from the commencement of the school until his death, this work was uppermost in his thoughts and prayers. His consistent and upright deportment, his general intelligence, and open-hearted disposition, gained him the esteem of all who knew him, and when his death took place in 1844, it was felt that a Father in Israel had fallen.

The Hippings Society during the time of its union with the Haslingden Circuit, experienced the usual fluctuation of numbers. In 1827, the membership stood at 77; in 1829 it rose to 105; then fell in 1832 to 52; in 1843 it reached the high total of 137; then receded to 119 in 1853; and in June, 1863, the society was credited with 193 members. In the year 1836, the society keenly felt the need of a larger chapel, and separate school accommodation; but unfortunately the building in which they then worshipped was burdened with a debt of £400. As a first effort, they determined to pay off that sum; and weekly collections in the Sunday School and subscriptions from members of the congregation were devoted to that object. The total extinction of the debt was at last effected, when the services of Mr. Wm. Dawson, or Billy Dawson, as he was popularly known, were secured for two sermons, to be preached on Sunday, March 13th, 1837. The collections with a few extra donations on the Monday, realised the required sum. A new chapel was next resolved upon, but its consummation was not reached until several years had passed away. In 1845, a site in Pollard's field being considered suitable, James Simpson

Esq., the owner, presented a plot 1000 square yards in extent, to the Trustees, whilst an adjacent plot 1050 square yards in extent was purchased by them for the sum of £87. Subsequently a plot of land now occupied by the school and houses, containing 1000 square yards was obtained for £90. Mr. James Hacking of Enfield, was the architect and sole contractor for the chapel. The foundation stone was laid by James Stott, Esq., of Haslingden. The following subscriptions were promised on the occasion: Mr. Stott, £50; Mr. J. Simpson, £20; Mr. Thomas Smith, £30; Mr. F. Steiner, £10; Mr. Jon. Haworth, £20.

The chapel was opened on Friday, July 10th, 1846, by the Rev. William Atherton, of Manchester; the services being continued on the following Sunday by the Revs. Gervase Smith and Robert Thompson. The collections amounted to £70. The total cost of the erection was £1050.

The crowded condition of the Sunday School had long been a source of anxiety and perplexity to the committee, who were now also eager to leave the old chapel for a larger building. The continued prosperity of the school demanded it, and such was the popularity of the institution, that if the erection of a new building were decided upon, it was felt that no fear would be experienced of the undertaking falling through for lack of support. At the annual meeting of the school, held in 1844, it was stated that there were 477 names on the roll, and that not only was the school-room full, but also the two cellars underneath. It was also mentioned

that of the 83 teachers in connection with the school, 19 had attended the previous twelve months without one minute of lost time being recorded against them. A hope was at the same time expressed that a larger building might ere long accommodate them in a much more satisfactory manner than the one in which they were then assembled. In 1850, the friends saw their way clearly to the erection of a Sunday School. A satisfactory design was supplied by the Rev. Benjamin Frankland, and the foundation stone was laid by Thos. Smith, Esq., of Haslingden, on July 5th. The school was opened on Easter Sunday, 1851, when the Rev. Daniel Macafee, of Dublin, preached two sermons, and also delivered a lecture on the following day. The collections amounted to £115. The building cost £889, made up of the following items: mason, £362; joiner, £306; slater, £55; glazier, £28; extras, £138. Since its establishment in the new premises, the Sunday School has made wonderful progress, and has attained a high position in the circuit. Certainly, its numbers, the regularity and punctuality of its teachers, the good behaviour of the scholars, and the high moral tone that prevails throughout the school, entitle it to the motto inscribed on the banner of the Scots Greys: "Second to none."

The chapel was further enlarged in 1863, at a cost of £1295, and opened on the 12th of October, by the Rev. Marshall Randles; the Rev. Robert Morton, of Halifax, continuing the services on the following Sunday. The alterations in the school, completed in 1870 at an outlay

of £470, have also increased the efficiency of the institutions connected with it.

An enthusiastic meeting in furtherance of the Thanksgiving Fund was held in Mount Pleasant Chapel on the 16th of March, 1880, and the following donations were promised among others: Mr. Bradley, £25; Mr. and Mrs. Henry Haworth, £10 10s.; Mr. and Mrs. John Haworth, of Moor End House, £100; Mr. and Mrs. J. Haworth, of Union Road, £14 14s.; Mr. and Mrs. J. Haworth, Vine House, £50; Mr. and Mrs. Martin, £10 10s. The total subscriptions amounted to the handsome sum of £290.

The day school, commenced in the year 1855 by Mr. Samuel Mobbs, has also won its laurels, and is still achieving success in the neighbourhood under the prudent and painstaking superintendence of Miss Noble and Mr. Martin.





## YORK STREET SCHOOL-CHAPEL.



OR some time prior to the year 1865, the society at Mount Pleasant was convinced that it was their mission to carry the Gospel into the higher end of Oswaldtwistle, where the population was multiplying at a rapid rate, and where the non-attenders at public worship were increasing in a still greater ratio; but it was not until the 3rd of September of that year that their sympathy with the neglected spiritual condition of the neighbourhood was practically manifested, by commencing preaching services at the house of Jane Hargreaves, the first sermon being preached by Mr. James Kirkbright. The services were continued on the Sunday afternoons until January, 1869, when through a lack of interest on the part of the neighbours, they were given up. In the meantime, Mrs. Haworth, of Vine House, exemplifying her obedience and faith as a Christian by doing the good that lay nearest to her, commenced a Bible Class for the members of her own

family, and gave her young neighbours the privilege of joining it. The plan succeeded so well, that in January, 1870, a further advance was made by constituting it a Catechumen class. The earnest and winsome qualities of the leader were such an attraction to the young people, that in a very short time two classes were formed from the forty members, whose names were recorded in the class-book. From these a Society class was soon afterwards developed, and this was made the means of stimulating many young people to active work, when the York Street Sunday School was established.

We would here remark that in addition to her duties as class leader, Mrs. Haworth has also evinced a lively interest in the spiritual condition of the married women of the neighbourhood. Her success in this sphere of labour was assured to her when the Mothers' Meeting presented to her a large photograph of many of the members "as a token of their regard, and of the sincere and grateful appreciation of the self-denying manner in which for many years she has laboured, to promote their spiritual well-being."

Several months previous to the abandonment of the cottage services some of the more sanguine supporters of the service being of opinion that the want of suitable accommodation was the chief stumbling block in the way of success, brought the matter before the Quarterly Meeting. It was there decided that Messrs. John Haworth (Vine House), James Bradley, and George Dearden, should make enquiries respecting a site for a

school-chapel. The question was also considered at a joint meeting of the Trustees of Union Street, Wesley, Mount Pleasant, and Antley Chapels, held on the 23rd of October, 1868, when the above-named gentlemen were requested to present their report at the following Quarterly Meeting. A site in York Street was fixed upon, and this being approved, overtures were made to Mr. Thwaites, of Blackburn, for its purchase, which was ultimately effected for the sum of £425.

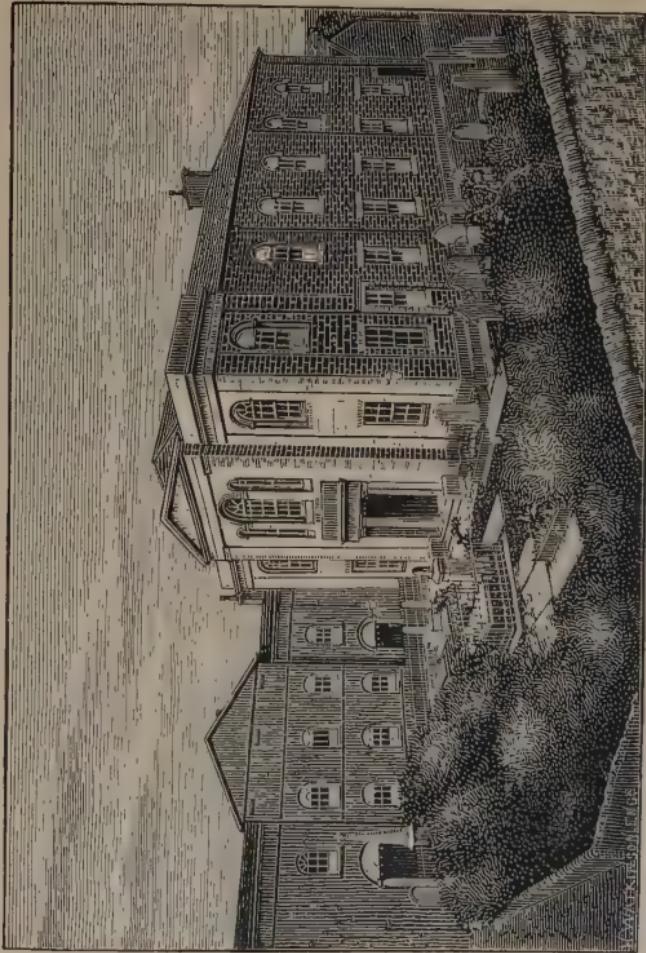
A neat and commodious school-chapel, with suitable vestries, was erected upon the site, at a cost of £1200, and opened on the 8th of December, 1872, by the Rev. J. H. Sholl, of Manchester. As the debt remaining on the premises was very heavy, and likely to cripple the society in its future work, a proposal to hold a Bazaar in 1873, was cheerfully accepted, and resulted in a reduction of the debt to the amount of £300.

In 1875, a minister's house was built in York Street, at a cost of £1230, and the Rev. J. M. Wamsley, residing at that time at Wesley Place, was requested to become its first occupant. For neatness, comfort, and size, this is considered by many as a model Methodist minister's house. A heavy debt of £574 upon the building was still owing at the March Quarterly Meeting, 1877, when the senior Circuit Steward, J. E. Lightfoot, Esq., announced his intention of presenting that sum to the Trustees in payment of the debt. The generous offer was very thankfully accepted.

A highly-successful Mutual Improvement Class under

the fostering care of Mr. Coupe; a Band of Hope, a Juvenile Missionary Society, and a Sunday School distinguished by the many excellent features that characterise the parent school at Mount Pleasant, furnish evidences that the cause is prospering at York Street, and that a bright future is awaiting it.





Mount Pleasant Chapel.





## GREEN HAWORTH CHAPEL.



ETHODISM was first introduced into Green Haworth by means of a Sunday School, which was commenced in a dark, dismal garret at Friar Hill, in the year 1809. Messrs. Hartley Davy, Robert Clegg, Abraham Birtwell, William Davy, Frank Tasker, and Thomas Holden, of Accrington, had the honour of establishing the school, and for many years of assisting in its development. This goodly and self-denying band of workers was ably supported by several residents of the village, among whom may be mentioned Messrs. Henry Walsh, John Holden, Thomas Shutt, and John Mellalieu. The first anniversary of the school was held in the year 1813, when the preacher was the Rev. Isaac Muff. Shortly afterwards, a more convenient room was taken in Bedlam; but this change unfortunately brought upon the teachers the displeasure of the supporters of the Established Church, who looked upon Bedlam as their own peculiar charge. The next removal was to Biggins, where a room in the occupation of old Mally Mellalieu was engaged; the tenant agreeing to keep it clean in return for the pay-

ment of rent. After spending seven years at this place, a further change was found necessary ; and in 1829, an upper room in the house of Abraham Hacking, situated in Top Row, was hired as a school and preaching room. A wooden bridge connecting the higher part of the road with the room, furnished the means of communication with the outer world. In 1835, a membership of 24 persons, and an average congregation of 100 hearers, were looked upon as signs so encouraging and so promising of future success, that an application was made through the Rev. Isaac Denison, to the Chapel Committee for permission to build a chapel at Green Haworth. The application stated that the building would be 39 feet long and 33 feet broad on the outside ; that the population numbered 500 inhabitants ; that the cost of the land which was copyhold would be £1 per annum ; and that the subscriptions and collections would realise £200 ; the whole estimated cost being £300. The application was granted, and in the following year, Methodism in the village received a fresh impetus by the erection of a plain but substantial chapel. On the day of the opening a procession of the teachers and scholars, accompanied by those from Union Street, Hippings and Baxenden, paraded the streets of the village, and induced the people to take a lively interest in the proceedings of the day. The congregation was far larger than the chapel could accommodate, so that whilst the Rev. William Illingworth preached to those inside, Mr. Gill administered the Word of Life to the company outside.

With increased accommodation, the friends were now able and willing to do more than instruct the young people on the Sabbath day. Dense ignorance prevailed in the village; no day school shed its light and influence around; very few could read or write; and for six days in the week there was nothing done to develope the intellectual powers of the young. Night classes were therefore commenced under the management of Messrs. John Maden, George Shutt, and Haworth Lord; and for many years, these testified to the interest borne by Methodism in the secular education of its young people.

The Sunday School had been established four years before any attempt was made by the Local Preachers to commence preaching services. The place first appeared on the plan of the Burnley Circuit for the half-year commencing with May, 1813, and the appointments were on alternate Sunday evenings. For many years, these services were the subject of frequent annoyances from the young men of the village. Scarcely a Sunday evening passed by without an attack being made either on the door or windows of the room, often greatly to the fright of the little congregation inside, and to the corresponding delight of the persecutors outside. A society class was next commenced, with John Holden as the first leader, and Mally Mellalieu as the first member. The earnest and faithful ministrations of the Rev. Joseph Roberts in the year 1817, were owned by God in the salvation of many souls, and in the addition to the society of many diligent

workers. Thomas Shutt, a faithful class-leader for many years, was one of the fruits of that revival.

In April of the year 1825, the society at Green Haworth was for the first time recognised as a separate society, and its payment to the Haslingden quarter-board was the sum of 14s. Two years later, when the recorded membership was nineteen, its contribution was fixed at 10s. In 1841, seven members were only enrolled on the books of the society; this number, however, in 1848 was increased to thirty-nine. A series of decreases then followed until 1857, when the membership suddenly sprang up from twenty-two to forty-nine. At the division of the Haslingden Circuit in 1863, the society was again in a low position; eighteen members only meeting in class. This was the condition of the society when the late Mr. Isaac Marsden, of Doncaster, consented to visit the village, and hold a series of special services. A very gracious outpouring of the Spirit accompanied his labours. It is related that whilst Mr. Marsden was on his way to the chapel on the Sunday, he passed the Shoulder of Mutton public-house, where a wedding party was noisily engaged in dancing to the strains of the violin. The eccentric preacher entered the dancing room, requested the company to assist him in singing a hymn, and then prayed with them. Some of the first fruits of the revival were members of that wedding party.

An enlargement of the chapel by the addition of two vestries, took place in 1858, at a cost of £300, raised principally by subscriptions. A further improvement

of the chapel was effected in 1870, when the interior was wainscotted, and made more attractive and comfortable as a place of worship and Sunday School.

The patient, plodding, uphill work in which the Sunday School teachers are engaged, has always enlisted the sympathy of their co-workers and friends in the neighbourhood; and generous help has been accorded to them at their anniversaries. We trust that this bond of sympathy may never be broken.





## HUNCOAT CHAPEL.

**H**E first attempt to bring the people of Huncoat under the influence of Methodism dates as far back as the year 1822, when cottage services were commenced by the local preachers, and held on alternate Sunday evenings. The name appeared on the Haslingden plan as Huncote. The experiment, unfortunately, was a failure, and the services were discontinued in the month of November in the following year. Twelve years passed away, and then the Union Street teachers decided to commence a Sunday School in the village. At a meeting of the committee, held at Mr. Barlow's, Abbey Street, on the 5th of February, 1835, Mr. Hartley Davy in the chair, it was resolved that the chairman should make enquiries concerning a room at Huncoat. Mr. Davy at once acted upon the resolution, and secured the top room of a building of three stories, which stood in a part of the village nearest to Burnley Road. The two lower stories were used as a dwelling-house, and access to the upper room was

gained by a flight of steps on the outside. Hymn-books, forms, and other materials were supplied from the parent school. At its commencement, and indeed for many years, it was dependent upon Accrington for its principal teaching staff. A brave company of men, who had the work at heart, went in all kinds of weather, and proved themselves worthy followers of Him who went about doing good. The school had not been long commenced when opposition sprang up ; and this was intensified when a few of the adults of the village came under the influence of the Gospel, and joined the society. Lawrence Ashworth, one of the singers at Altham Church, was one of those who responded to the invitation of Thomas Ainsworth to meet in his class. This step gave great offence to the manager of a neighbouring colliery, and Ashworth, with several others, was dismissed from his employment. This trouble of the new converts was, however, only of short duration, for in the course of a few days they were re-instated in their work, and their persecutor became a subscriber to the school funds. Of the heroic men who did valuable service during the long infancy of this village Sunday School, John Whittaker, commonly known as John o' Great Jim's, will long be remembered by loving hearts.

In the month of February, 1836, the Local Preachers were again called upon to conduct Sunday evening services, and discouraging as these oft times were, they nobly did their duty, and were afterwards rewarded by seeing larger congregations, and the conversion of

many souls. When these services were first held, the men, who occasionally attended as hearers, were sadly lacking in the proprieties of public worship. Without cap, coat, or vest, and with short pipes in their mouths, they would enter the room, and smoke whilst listening to the sermon ; and if perchance the fire in the tobacco died out, it was thought no breach of politeness to walk up to the stove and re-light it. Happily for our local preachers, this primitive state of things has long since disappeared.

On the 25th of August, 1839, the sermons in connection with their first Sunday School Anniversary were preached by Ingham Walton, Esq., of Barrowford ; the scholars being assisted in their service of praise by the Union Street Choir.

After a lapse of nine years, the friends, weary of the inconveniences arising from the use of the upper room, decided to build a school-chapel. A plot of land close to the Hapton Road in the higher part of Huncoat was thought to be a suitable site ; but it was considered doubtful by some whether it could be obtained, inasmuch as the owner was Charles Towneley, Esq., a Roman Catholic gentleman, residing at Towneley Hall, near Burnley. The friends, however, were determined that he should be seen, and the Rev. John Phillips, of Burnley, Mr. Hopwood, and Mr. Gill were appointed the deputation. Their mission was happily successful, and 400 square yards of land at one penny per yard were secured as a plot on which to build the new school. In July, 1844, this object was accomplished at

a cost of £250. The opening sermons were preached on the 16th of July, by the Rev. W. Illingworth, of Hull. In December, 1846, the Huncoat Society was severed from the parent society at Union Street. In the following March, eight members were reported to be meeting in class. At the March quarter day, 1856, the membership had increased to 24; and in June, 1863, when the Haslingden Circuit was divided, 32 names appeared on the class books of the Huncoat society. The school and society still continued to prosper, until the chapel on the Hapton road was found too small, and the present chapel and school were built in 1869, at a cost of £1,133, and opened in March, 1870. A debt of £134 which remained on the building was cleared off by the proceeds of a Bazaar, which was successfully held in the school-room in 1872.

The society assisted by generous and sympathetic supporters in Accrington, commenced the first Day School in the village in 1871. Owing to an increase of numbers, two commodious vestries built at a cost of £280, were annexed to the school in the year 1879.

In the past Huncoat has been noted for its hearty Methodism, and for the ready and cheerful manner in which the members have performed their duties in the various departments of Christian work. We trust that its future history will record a still greater degree of faithfulness in the Master's service, and a prosperity that shall far exceed its past successes.

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In addition to the foregoing places, services have also been held at various times at Stanhill, Mitchell's, and Broadfield Moor.

Stanhill was first visited by the Blackburn local preachers in the latter part of the 18th century. They succeeded in establishing a small society in the place, the members of which sent 5s. as their first contribution to the Quarter Board, on October 5th, 1790. Nine years afterwards the payment was only 6s. In 1811, the Society numbered thirty-three members, the highest number ever recorded; but from this time it gradually decreased, until 1835, when it was transferred to the Haslingden Circuit. A further decrease led to its final abandonment soon after as a preaching place.

Mitchell's was a recognised preaching place for six months in the year 1822. It is now only remembered by the older members for its hearty prayer-meetings, which were held there 40 years ago, and the memory of which is still very precious.

Broadfield Moor first appeared as a preaching place in June, 1825, but received only a nine months' trial. In 1873, another attempt was made to gain a footing in the place, and comparative success was met with; but inasmuch as a comfortable room could not be secured for the services, it was abandoned in January, 1877.

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Although Accrington has not had the honour of sending many men into the ministry, yet, it has not been altogether devoid of that distinction. The

following are the names of those who have either gone from this place, or from the neighbourhood :—

William Illingworth,	entered the ministry,	1829.
Marshall Randles,	do.	1852.
William Robinson,	do.	1852.
Jabez B. Stephenson,	do.	1861.
Daniel Heaton,	do.	1879.

The following ministers have died at Accrington :—

Rev. Charles Hoskins,	1852.
„ John P. Sumner,	1870.
„ William Faulkner,	1871.
„ Robert Haworth,	1879.
„ Joshua Priestley,	1883.

As a tribute to the memory of the last named minister, we would here record the remarkably faithful memorial, expressive of his character and services, drawn up by the Rev. Thomas Hackett, and entered in the minutes of the Quarterly Meeting :—“ The members of the Accrington Quarterly Meeting assembled at Mount Pleasant, on the 28th of June, 1883, desire to record their sense of the great loss they have sustained by the death of the Rev. Joshua Priestley, and their high appreciation of his character and labour. He was an able minister, rather of the spirit than of the letter of the Gospel. While his aim was to teach all truth in its symmetry, he thought the age required him to give prominence to the ethical and practical, rather than the doctrinal aspects of it.

“ By extensive reading and diligent study, his ministry retained its freshness to the end. He was a man of

uncompromising principle, always daring to say what he believed to be true, and to do what he believed to be right. Thus his life was a living epistle clearly and beautifully written. He had strong sympathy with the young, and was never happier, than when they gathered around him hearing and asking him questions. Many young people will ever be thankful for his wise counsel in some crisis of their lives.

“When called to the last act of sacrifice and service for his Master, he offered up his life in death with calm resignation to the will of God, and ceased at once to work and live.

“He travelled twice in the Accrington Circuit.”

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Since 1863, the year in which the Accrington Circuit was formed, steady progress has marked its career. In 1865, when the membership showed an increase of 186 persons in two years, a third minister, the Rev. John C. Harrison, was engaged to labour in the circuit. In 1870, the membership stood at 870; in 1880, it had increased to 1006, and at the March quarterly meeting, 1883, the statistical report was as follows:—Union Street, 361 members; Wesley, 300; Antley, 63; Mount Pleasant, 225; York Street, 67; Huncoat, 30; Green Haworth, 8; total 1054. It was also stated that 120 young persons were meeting in junior society classes. The income of the circuit for the quarter, as reported by the circuit stewards, Messrs. J. E. Lightfoot and W. Smith, was £214 2s. 9d.

When we consider that there are 2024 scholars attending the five day schools of the circuit ; that there are 591 teachers and 3547 scholars in connection with the Sunday schools ; that there is accommodation in the ten chapels and preaching places for 5200 persons ; and that the estimated cost of the Circuit Trust property exceeds £34,000, we may well say “ What hath God wrought ? ” Truly, the little one has become a thousand. Let us still *attempt* great things for God, and *expect* great things from God, and He will bless us much more abundantly.

The present position of Methodism in this district is due to a mighty host of workers. Preachers (itinerant and local), class leaders, Sunday School teachers, and others, have all been instrumental in developing and strengthening this important work. The success belongs equally to all ; and though we may often have referred in the previous pages to the ministers, the local preachers, and teachers, yet we would not forget to say that the class leaders have worked as loyally, as earnestly, and as patiently as their brethren in other and more popular fields of labour. It may be said with equal truth of the class leaders as was once said by the Rev. A. Barrett of the local preachers that “the good which had been done by the local preachers of Methodism shall only be fully known at that day, when the secrets of all hearts shall be revealed.”

The past triumphs of Accrington Methodism supply us with encouragement in the work of accomplishing still more glorious victories in the future. Whilst our

agencies are alike all fully employed, and the motto of our Founder, “ The friends of all ; the enemies of none,” is adopted in all our aggressive work, the Methodist Church cannot cease to exercise a beneficent influence upon the neighbourhood; and whilst the sympathies of the heart, and the influences of intellect and wealth are being wisely directed, let us fan the holy flame which burned in the hearts of our forefathers ; and let us claim and cherish those active living principles of truth, which have made Wesleyan Methodism what it is to-day, and which in the future we trust shall secure for it still greater blessings.



## APPENDIX I.

## LIST OF PREACHERS

Who have laboured in Accrington and the Neighbourhood, from 1787 to the present time.

## PREACHERS APPOINTED TO BLACKBURN CIRCUIT, FROM 1787 TO 1803.

- 1787.—Francis Wrigley, E. Burbeck.
- 1788.—George Storey, William Bramwell.
- 1789.—George Storey, George Lowe.
- 1790.—James Thom, John Nelson.
- 1791.—Henry Taylor, James Evans.
- 1792.—John Booth, Will. Hainsworth, Isaac Muff.
- 1793.—George Snowden, John Atkins, John Furnace, Richard Hardacre.
- 1794.—G. Snowden, Chas. Tunycliffe, Will. Pearson.
- 1795.—Timothy Crowther, David Barrowclough.
- 1796.—T. Crowther, John Denton.
- 1797.—Henry Taylor, John Leach.
- 1798.—John Leach, Thomas Wood.
- 1799-1800. John Crosby, Abraham Moseley.
- 1801-2. Jonathan Crowther, Thomas Harrison.
- 1803.—John Smith, Robert Dall.

PREACHERS APPOINTED TO BURY CIRCUIT,  
FROM 1804 TO 1809.

1804.—John Hickling, James Sydserff.  
 1805.—John Hickling, William Hill.  
 1806.—George Morley, Thomas Fearnley.  
 1807.—George Morley, James D. Burton.  
 1808.—James Townley, James Denton.  
 1809.—James Townley, Edmund Grindrod.

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PREACHERS APPOINTED TO BURNLEY  
CIRCUIT, FROM 1810 TO 1813.

1810.—Thomas Rogerson, Thomas Davis.  
 1811.—Thomas Rogerson, Lawrence Hargreaves.  
 1812.—James Needham, Lawrence Hargreaves.  
 1813.—James Needham, Isaac Keeling.

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PREACHERS APPOINTED TO HASLINGDEN  
CIRCUIT, FROM 1814 TO 1862.

1814.—Joshua Farnside, Daniel Jackson, junr.  
 1815.—Joshua Farnside, Donald Frazer.  
 1816-7. John Simpson, junr., Joseph Roberts.  
 1818-9. James B. Holroyd, John Wilson.  
 1820.—Robert Miller, Richard Heape.  
 1821-2. Robert Miller, Edward Gibbons.  
 1823.—Joseph Pretty, Amos Learoyd.  
 1824.—Joseph Pretty, John Raby.  
 1825.—Joseph Pretty, Jonathan Barrowclough.  
 1826-7. Robert Crowther, John Straw.

1828.—William Nother, Joseph Jennings.  
1829.—William Nother, Samuel Tindall.  
1830-1. John Jones (1), William Elton.  
1832-4. Joseph Gostick, Samuel Merrill.  
1835.—Isaac Denison, William J. Bullivant.  
1836.—I. Denison, W. J. Bullivant, John Bell, junr.  
1837.—I. Denison, Samuel Leigh, Will. Winterburn.  
1838.—Ricd. Smetham, S. Leigh, Thos. M. Rodham.  
1839.—Abel Dernaley, S. Leigh, John P. Lockwood.  
1840.—A. Dernaley, Jabez Rought, J. P. Lockwood.  
1841.—A. Dernaley, R. Stepney, W. J. Skidmore.  
1842.—Joseph Burgess, R. Stepney, Wm. J. Skidmore.  
1843.—J. Burgess, Charles Janion, W. J. Skidmore.  
1844.—J. Burgess, Henry Dean, Thomas Sheldon.  
1845.—John Talbot, H. Dean, Joseph Officer.  
1846-7. W. Sleigh, Wm. H. Robson, Edmd. Knaggs.  
1848.—W. Sleigh, John Hearnshaw, E. Knaggs.  
1849-50. Ben. Frankland, J. Hearnshaw, Josiah Pearson.  
1851.—Wm. Simpson, John F. England, Thomas G. Horton.  
1852.—W. Simpson, John Crawshaw, Chas. Hoskins.  
1853.—W. Simpson, J. Crawshaw.  
1854.—Thomas D. Baines, J. Crawshaw.  
1855-6. T. D. Baines, John Cannell.  
1857.—Benjamin Firth, John Cannell.  
1858-9. B. Firth, W. G. Duncan.  
1860.—John Morris, William G. Duncan.  
1861.—J. Morris, Henry Smallwood.  
1862.—J. Morris, H. Smallwood, Ezekiel Burton.

PREACHERS APPOINTED TO ACCRINGTON  
CIRCUIT, FROM 1863, TO 1883.

1863.—H. Smallwood, William N. Milnes  
1864.—William Sugden, George Scott, (c.)  
1865.—W. Sugden, G. Scott, John C. Harrison.  
1866.—W. Sugden, G. Scott, Thomas J. Kent.  
1867-9. Joshua Priestley, George Holbrey, Stephen  
Forrest.  
1870.—John P. Sumner, John T. Waddy, Edward R.  
Edwards.  
1871.—Wm. Faulkner, J. T. Waddy, E. R. Edwards.  
1872-4. Jas. J. Prescott, Wm. Bunting, John M.  
Wamsley.  
1875-8. Edward Watson, Wesley Brunyate, James R.  
Berry.  
1878-9. Robert Haworth, Joseph Dawson, James B.  
Every.  
1880.—Thomas Brookes, Joseph Dawson, J. B. Every.  
1881-2. Thomas Brookes, Thomas Hackett, Samuel  
Fogg.  
1883.—Peter Featherstone, Thomas Hackett, Samuel  
Fogg.



## APPENDIX II.

## A PLAN FOR PREACHING IN THE COLNE CIRCUIT FOR THE YEAR 1786.

Days	Place	Times	Ser- vices	Miles
1st Sunday	Colne	Morning		
,"	Do.	noon &	3	0
,"	Do.	night.		
Monday	Stocks		1	6
Tuesday	Caxton	Noon	2	10
,"	Mawen	night		
Wednesday	Long Preston	Noon	2	13
,"	Settle	night		
Thursday	Wigglesworth- row	Noon	2	8
,"	Newhurst	night		
Friday	Gisburn	Noon	2	7
,"	Rimmington	night		
Saturday	Padiham all day	Morning	0	10
	and rest...	noon		
2nd Sunday	Padiham	night	3	0
Monday	Do.		1	0
Tuesday	Burnley		1	3
Wednesday	Rough Lee		1	6
Thursday	Colne		1	4
Friday	Haggat		1	3
Saturday	Rothwell End		1	14
3rd Sunday	Do.	Morning		
,"	Todmorden	noon	3	2
,"	Do.	night		
Monday	Top o' th' Close.		1	14
Tuesday	Harwood	Noon	2	9
,"	Blackburn	night		
Wednesday	Preston		1	12

APPENDIX II.—*Continued.*

Days	Place	Times	Services	Miles
Thursday ...	Preston	...	1	0
Friday ...	Chorley	...	1	10
Saturday ...	Bolton Hall	...	1	10
4th Sunday.	Do.	Morning		
,,	Blackburn	noon	3	5
,,	Do.	night		
Monday ...	Ribchester	...	1	6
Tuesday ...	Blackburn	...	1	6
Wednesday	Grave	Noon		
,,	Flaxmoss	night	2	8
Thursday ...	Bank-top	Noon		
,,	Mill-end	night	2	5
Friday ...	Syke Side	...	1	2
Saturday ...	Haslingden	...	1	1
5th Sunday.	Haslingden	Morning		
,,	Mill-end	noon	3	7
,,	Bacup	night		
Monday ...	Do.	...	1	0
Tuesday ...	Wardlefold	...	1	8
Wednesday	Longclough-top.	Noon		
,,	Todmorden	night	2	8
Thursday ...	Rothwell-end	...	1	2
Friday ...	Luddington	...	1	6
Saturday ...	Stocks	...	1	2
6th Sunday.	Do.	Morning		
,,	Heptonstall	noon	3	2
,,	Do.	night		
Monday ...	Do.	...	1	0
Tuesday ...	Widdup	Noon		
,,	Southfield	night	2	10
Wednesday	Fowlrigg	...	1	4
Thursday ...	Colne	...	1	2
Friday ...	Barrowford	...	1	2
Saturday ...	Colne	...		2

## APPENDIX III.

### STATISTICAL REPORT OF THE WESLEYAN METHODIST SUNDAY SCHOOL UNION, ACCINGTON CIRCUIT, FOR THE YEAR ENDING DECEMBER 31ST, 1882.

SCHOOL.	T E A S E R S	SCHOLARS.			AVERAGE ATTENDANCE.		Scholars Members of Society.	Library Volumes.	Juvenile Missionary Association.	School Anniversary Collections.		Band of Hope.	
		M.	F.	Total.	Morn.	Aft.				£	s.	d.	
Union Street ...	104	323	295	618	227	396	61	1438	29	7	3½	118	140
Wesley ...	100	243	298	541	199	324	115	680	34	13	6	105	2
Mount Pleasant, ...	83	254	275	529	254	275	145	915	43	13	2½	126	5
Antley ...	60	186	194	380	136	232	37	426	16	1	0	52	12
Huncoat ...	27	86	119	205	63	113	5	381	...	...	...	35	14
Green Haworth, ...	32	84	77	161	...	...	...	135	...	...	...	29	17
Ragged School ...	46	181	176	357	115	207	13	400	...	...	...	26	0
Hannah Street ...	45	122	137	259	122	181	9	...	...	...	...	16	0
York Street ...	51	157	141	298	135	186	38	260	8	11	3	57	14
Cambridge-St. ...	43	93	106	199	72	100	21	...	...	...	...	26	6
								...				74	
TOTALS ...	591	1729	1818	3547	1323	2014	444	4635	132	6	3	587	11
1875 ...	490	1379	1566	2945	1451	1890	401	3520	71	10	7	578	13
1866 ...	414	1171	1251	2462	1322	1506	200	1935	...	...	...	...	...

## APPENDIX IV.

A LIST OF THE NAMES OF THE TRUSTEES  
OF THE PREACHING PLACES IN THE  
ACCRINGTON CIRCUT.—  
UNION STREET CHAPEL.

John E: Lightfoot,	John Haworth, Southport,
James Grimshaw,	William Smith,
Thomas Haworth,	John Riley,
Swain Rhodes,	Fairbank Sutcliffe,
James Fielden,	John Haworth, Avenue
Samuel Foster,	Parade,
John Stott,	John Haworth,
William Lightfoot,	James Stott.

—  
WESLEY CHAPEL.

John E. Lightfoot,	William Lightfoot,
Peter Lightfoot,	William Barlow,
John Riley,	Richard Yates,
John Wilkinson,	John Newton,
James Ellis,	Edwin G. Davy,
William Cronshaw,	James Grimshaw,
William Smith,	Thomas Haworth,
Swain Rhodes,	John Haworth, Southport,
James Bradley,	Thomas Butterworth,
	Bernard Stuttard.

## ANTLEY CHAPEL.

John E. Lightfoot,	Bernard Stuttard,
John Wilkinson,	John Riley,
Richard Clayton,	James Grimshaw,
William Smith,	John Newton,
Swain Rhodes,	James Carter,
James Bradley,	Robert Baxter,
John Haworth,	William Cronshaw,
John Nuttall,	Christopher Storey.

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## SCAITCLIFFE SCHOOL-CHAPEL.

John E. Lightfoot,	John Stott,
John Haworth, Southport,	William Smith, J.P.,
John Haworth, Avenue	William Smith,
Parade,	John Riley,
John Wilkinson,	John Duckworth,
John Whittaker,	Thomas Kemp,
Obadiah Booth,	John Rhodes,
Richard Clayton, M.D.,	John Wood,
George Whittaker,	James Ward.

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## CAMBRIDGE STREET SCHOOL-CHAPEL.

John E. Lightfoot,	William Smith, J.P.,
William Smith,	James Fielden,
Arthur Perry,	John Haworth, Abbey-St.,
John Johnson,	Jephthah Priestley,

CAMBRIDGE STREET SCHOOL-CHAPEL.—*continued.*

George Whittaker,	Richard Clayton, M.D.,
Abraham Clayton,	Bernard Stuttard,
John E. Stuttard,	Bradshaw Riley,
Samuel Fielden,	Thomas Whittaker.

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## RAGGED SCHOOL:

Henry Barnes,	James Bentley,
Hartley Clegg,	William Cronshaw,
Daniel Dugdale,	John E. Lightfoot,
Robert Rawcliffe,	Swain Rhodes,
John Rhodes,	John Riley,
William Smith,	Bernard Stuttard,
John E. Stuttard,	George Watson,
Thomas Whittaker,	Caleb Whittaker,
John Wilkinson,	Oswald Rowe.

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## MOUNT PLEASANT CHAPEL.

John Haworth,	James Haworth,
Jonathan Haworth,	George Dearden,
William Haworth	James Haworth,
Jonathan Haworth,	Thomas Collings,
Richard Haworth,	John E. Lightfoot,
Richard Gibson,	John Haworth,
Fairbank Sutcliffe,	James Clayton,

MOUNT PLEASANT CHAPEL.—*continued.*

James Fletcher,	John R. Fletcher,
Thomas Smith,	George Bannister.
William Grimshaw,	

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## YORK STREET SCHOOL-CHAPEL.

James Bradley,	Matthew Wignall,
Richard Clayton, M.D.,	John Haworth, Southport,
John Haworth, Moor End,	Henry Haworth,
John Haworth, Avenue Parade,	William Smith,
Peter Crossley,	James Grimshaw,
Fielden Wolstenholme,	Robert Ratcliffe,
John Haworth, Blackburn Road,	John Haworth, Union-Rd.,
	Hugh Blackledge,
	Henry Tomlinson.

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## GREEN HAWORTH CHAPEL.

James Stott,	John E. Lightfoot,
Thomas Shutt,	James Kemp,
Henry Grimshaw,	William Sugden,
William Maden,	Matthew Haderoft,
Dennis Rothwell,	Holden Mellalieu,
James Clayton,	John Wilkinson,
John Haworth,	James Bradley,
	John Haworth.

## HUNCOAT CHAPEL.

John E. Lightfoot,	William Lightfoot,
Henry Gill,	Henry A. Grime, M.D.,
Bernard Stuttard,	John Haworth,
William Smith,	William Cronshaw,
John Wilkinson,	John Riley,
Lawrence Ashworth,	William Hacking,
Henry Slinger,	John Pollard,
John Nuttall,	Edward Howarth.



## APPENDIX V.

WESLEYAN TRUST PROPERTY IN THE  
ACCRINGTON CIRCUIT.

		Accommo- dation for Public Worship.	Estimated Cost.
Union-St. Chapel, School, &c.,		1000	£4800
Wesley	„	850	10251
Antley	„	600	4180
Scaitcliffe	„	400	1535
Cambridge-St.,	„	400	2000
Ragged School		400	1402
Mount Pleasant	„	700	5295
York Street	„	350	3080
Green Haworth	„	250	600
Huncoat	„	267	1400
		5217	£34543

## THE LORD'S DAY

OF

## METHODIST Itinerant and Local

18

## APPOINTMENTS

THE

## PREACHERS in Burnley Circuit,

11

JULY				AUGUST				SEP.				OCT.				N.		REFERENCE	
7	14	21	28	4	11	18	25	1	8	15	22	29	6	13	20	27	3		
1	1	2	1	1	2	2	2	1	1	2	1	1	2	2	2	1	1	No.	
18	2	5	1	1	21	7	2	1	2	13	1	18	2	14	2	1	1	1. T. Rogerson	
1	2	5	1	1	2	7	2	1	2	13	1	1	2	14	2	1	1	2. T. Davis	
...	2	...	2	...	1	...	1	...	2	...	2	...	1	...	1	...	2	3. J. Wood	
7	11	2	2	4	1	2	1	7	1	2	21	16	1	2	1	5	2	4. F. Watson	
7	1	2	2	4	1	2	1	7	1	2	2	3	1	2	1	3	2	5. J. Ackroyd	
2	5	1	22	2	7	1	23	2	6	1	20	2	8	1	5	2	17	6. J. Kenyon	
21	5	18	22	2	7	1	23	2	6	1	20	2	18	11	5	2	17	7. W. Lang	
2	...	1	...	2	...	1	...	2	...	1	...	2	...	1	...	2	...	8. J. Barlow	
...	P	...	8	...	P	...	11	...	P	...	6	...	P	...	7	...	P	9. W. Moon	
...	7	...	18	...	8	...	27	...	22	...	11	...	7	...	27	...	6	10. T. Farrar	
9	...	19	...	10	...	21	...	11	...	7	...	19	...	6	...	11	...	11. H. Seed	
4	...	3	...	5	...	11	...	12	...	3	...	9	...	10	...	4	...	12. G. Hargreaves	
...	10	...	5	...	11	...	3	...	9	...	12	...	10	...	4	...	5	On trial	
11	...	4	...	3	...	5	...	10	...	9	...	11	...	3	...	10	...	13. J. Dean	
3	...	...	12	...	...	9	...	10	...	10	...	10	...	4	...	4	14. C. Lister		
																		15. D. Nunick	
																		16. — Downham	
																		17. W. Williams	
																		18. R. Holden	
																		19. T. Wilkinson	
																		20. J. Smith	
																		21. J. Crew	
																		22. J. Holden	
																		23. J. Walsh	
																		24. J. Illingworth	
																		25. R. Jackson	
																		26. J. Entwistle	
																		27. J. Coulthurst	
																		S. Sacramento	
																		L. Love Feast	

## THE SUN -

OF

## HASLINGDEN

PLACES.	TIME.	OCT.			NOVEMBER		
		16	23	30	6	13	20
Haslingden .....	9	I ...	2 ...	I ...	I ...	2	
	I	I 9	2 7	I I	I I	2	
	6	I I	2 2	I I	I I	2	
Accrington.....	10 $\frac{1}{2}$	2 7	I 9	2 10	I		
	2 $\frac{1}{2}$	2 2	I 8	2 3	I		
	6	... 2	... I	... 2	...		
Hippings .....	10 $\frac{1}{2}$	9 2	7 I	8 2	10		
	2 $\frac{1}{2}$	9 4	7 LI	8 2	10		
	6	2 ...	I ...	2 ...	I		
Grane .....	10 $\frac{1}{2}$	... I	2 ...	I ...	I ...		
	I	5 I	3 2	9 4	14		
Edenfield .....	5	3 ...	6 ...	5 ...	15		
Ramsbottom .....	2	3 ...	6 ...	5 ...	15		
Oakenshaw .....	6	10 ...	... 7	...			
Green-Howarth...	6	7 ...	10 ...	4 ...	8		
Bank-Lane .....	5	... 3	5 ...	6 ...			

EXPLAN			
1 Farnside,	3 Holden,	5 Rushton,	7 Lang.
2 Jackson,	4 Kenyon,	6 Close,	8 Seed, L. Love-

*The Quarterly Meetings will be held in Haslingden, Jan. 3rd, & Apr. 4th.  
in the*

## DAY-PLAN

THE

CIRCUIT, 1814-15.

DECEMBER				JANUARY.				FEBRUARY.				MARCH.				APRIL.				
4	II	18	25	1	8	15	22	29	5	12	19	26	5	12	19	26	2	9	16	23
...	I	...	2	...	I	...	2	...	I	...	2	...	I	...	2	...	I	...	2	...
I	I	8	L2	5	I	3	2	1	I	I2	2	6	I	II	2	2	LI	2	2	4
2	I	I	2	2	I	I	2	2	I	I	2	2	I	I	2	2	I	I	2	2
4	2	7	I	IO	2	8	I	9	2	6	I	7	2	4	I	8	2	9	I	IO
6	2	9	I	4	2	8	I	9	2	6	I	I	2	IO	LI	5	2	7	I	6
6	...	2	...	I	...	2	...	7	...	2	...	I	...	2	...	I	...	7	...	I
3	9	2	5	I	7	2	4	6	8	2	IO	I	3	2	7	I	4	8	5	I
3	9	2	5	I	7	2	4	6	8	2	IO	9	3	2	7	I	4	8	5	I
...	2	...	I	...	2	...	I	...	2	...	I	...	2	...	I	...	2	...	I	...
2	...	I	...	2	...	I	...	2	...	I	...	2	...	I	...	2	...	I	...	2
2	6	I	7	2	8	I	IO	2	5	I	3	2	6	I	I3	8	15	I	7	2
I	3	...	6	...	5	...	3	I	6	...	I5	...	5	...	3	...	6	2	IO	...
...	3	...	6	...	5	...	3	...	6	...	I5	...	5	...	3	...	6	...	IO	...
...	8	...	...	4	...	...	IO	...	...	9	...	...	7	...	...	7	...	...	...	...
...	6	...	IO	...	9	...	5	...	7	...	8	...	4	...	6	...	3	...	I5	...
I5	...	5	...	6	...	3	...	I5	...	5	...	6	...	I5	...	3	...	5	...	I5

## ACTION.

9 Howarth, 11 Wild, 13 Coulthurst, 15 Lord.  
 10 Grimshaw, 12 Crompton 14 Illingworth, *on trial.*  
 feast.

*And on each of those days the Local Preachers will meet at ten o'clock forenoon.*





KU-333-821

